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Bearers Of The Light

On This Foundation

The Evangelical Witness In Latin America

By W. STANLEY RYCROFT, Reviewed with additional material by
MRS. E. D. McKUNE, Nampa, Idaho.

CHAPTER IV. THE EVANGELICAL WITNESS

IN the first three chapters of *On This Foundation* we discovered many lands and many peoples of interest to us as neighbors, friends—and as sister republics.

Until relatively recent years Latin America was scarcely considered a possible field of missionary activity. In 1910 the International Missionary Conference at Edinburgh did not include it among the major fields of the world. However, seven Latin American delegates attended the Jerusalem Conference in 1928, and twenty-four the Madras Conference in 1938.

Today there are open doors of opportunity. Furthermore, indigenous evangelical groups throughout the twenty republics act as leaven. It is as though these groups had lighted their "candles" from missionary contacts and are themselves candle-bearing witnesses for the living Christ.

At the request of the twenty-four Madras delegates, Dr. John R. Mott made five extended tours to Latin America during 1940 and 1941. In addition to attending thirteen especially-arranged conferences, he gave Christian messages to youth in universities and high schools, and talked with people in all walks of life. A resume of a typical conference is given (p. 70). Of the Argentine Conference attended by delegates from 28 denominations, one said, "If this Conference did nothing else but bring us together as Christians it would be worth while." This new leadership and the consciousness of responsibilities betoken a new stage in the evangelical work in Latin America.

Lighted Candles. The Scottish singer, Harry Lauder, once told the incident of watching from his win-

dow as the lamplighter pursued his lighting mission up and down the village streets. As darkness grew more intense, and the lamplighter more distant, Lauder could not see the man, but he knew where he had been by the trail of light left behind. Such is the "trail of Evangelical Light" of the early pioneer "lighters" (pp. 72-76). In 1555 Villegaignon, a Huguenot noble, attempted to form an ideal French colony in Brazil. Although he proved unworthy as a Christian leader, his was the first attempt to take Protestant Christianity to Latin America. In 1624 Dutch Calvinists went to Brazil. In 1734 Moravians were working among the Indians and Negroes of Dutch Guiana and the West Indies. More permanent "Lighting" began in the 19th century, with the Independence movements. Such leaders as Bolivar, San Martin, and O'Higgins in freeing the countries from Spanish domination and the control of the state by Roman Catholicism, stood also for freedom of conscience. They were cordial to James Thomson, British and Foreign Bible Society Agent. Thomson was permitted to sell Bibles, even assisted sometimes by priests. Some of the new republics invited him to organize their school systems. Finally the Pope suppressed the formation of Bible Societies. The pity is that evangelical forces missed the opportunity to enter the open doors just then, for Roman Catholicism soon adapted itself to influence the new republics. Because Thomson left the imprint of two pillars of democracy—popular education and the Bible, he is justly called the forerunner of the Evangelical movement in Latin America.

Names of outstanding missionary "candle lighters" of the 19th century include: Dr. Robert Kelley, in Brazil; Captain Allen Gardiner in Tierra del Fuego; David Trumbull in Chile; Francisco Penzotti in Peru; and Thomas Wood in Peru and Ecuador. "By the end of the 19th century Evangelical Christianity had its representatives in all of the Latin American countries."

During the forty-two years of the present century the increase has been phenomenal. Evangelical communicants have trebled in the past thirteen years, according to Prof. K. S. Latourette. Though only an estimate at best, statistics rate a total evangelical community of 2,000,000 people —about 1/60 of the population—but exerting an influence beyond its numerical proportion. The challenge comes in that "at least half of the population of Latin America has no chance of hearing the gospel."

The Evangelical movement has spread more rapidly in some sections than in others. Brazil has half of the Evangelicals, with the evangelical community doubling itself every seventeen years. Compare this figure with the fact that Brazil's total population is doubling itself every twenty-three years, and there is reason for hopefulness. Uruguay and Argentina have promising work. In Paraguay, with more illiteracy and superstition, progress is slower. Work on the West Coast is far behind that on the East. The opening of the Panama Canal is making a difference. Such factors as geographical location, climate, percentage of Indian population, degree of influence of the Roman Catholic Church, tolerance of central govern-

ment, economic conditions govern the progress of Evangelical work. It is interesting to note that Puerto Rico has shown the greatest evangelical progress. But we should mention too that Panama, also feeling the influence of the U. S. is the least evangelized of the Central American republics. The social revolution in Mexico has made the religious situation there different from that in the other countries. Both Catholics and Protestants were restricted alike. The situation is becoming increasingly favorable for the Evangelicals.

DISTINCTIVE FORMS OF EVANGELICAL SERVICE

1. *The Gospel is Brought to the Unchurched.* New approaches to the people are being sought, especially among the middle and well-to-do classes. Because of the pressure of Roman Catholic tradition, some not inclined to enter a non-Roman church will listen to lectures on Christ and Christianity when no worship service is included. Dr. George P. Howard, evangelist, travels constantly giving lectures—*conferencia sin culto.* Dr. Howard finds deep spiritual hunger. This excellent type of work is limited for lack of funds.

In Mexico the name of Dr. Walter M. Montano is connected with this method of lecture-evangelism. Crowds of 1,500 people attended meetings in Mexico City. At Vera Cruz the people were so much interested that they begged him for a lecture the next day. Jokingly he told them it would be at 4:30 in the morning, so that he might make train connections. To his surprise 250 people met to hear him at that early hour.

In Cuba another type of evangelism is reaching people—conducted in parks, plazas, and prisons. The story of its beginning is interesting. A young man, Augustin Nodal, was the popular partner of a tobacco factory. His hobbies were gambling and atheism. It chanced that some members of the Methodist Church worked in the factory. The minister was Rev. Manuel Deulafeo. His testimony and later his illness and death resulted in the genuine conversion of Nodal, who now finds his chief delight in burning as a "candle" for Christ by preaching in the parks of Cuba.

2. *Women Pioneer in New Forms of Service.* Against a background of little freedom outside the home, women are launching into new forms of education and public service, as deaconesses, teachers, nurses, social workers. Christian women are organizing national, interdenominational groups.

3. *Christian Youth Move Forward.* Young People's Societies, Epworth Leagues, Christian Endeavor Societies hold summer camps and institutes similar to those in North America. In February, 1941 the first Congress of Youth in Latin America was held in Lima, Peru. Fifty delegates represented twelve countries and twenty denominations. They laid the foundation for a continent-wide federation of Latin American Evangelical Youth.

4. *The Sabbath School Presents a New Challenge.* The Sabbath School is an important factor for evangelization in some sections. Better-trained teachers and a greater supply of adequate teaching materials are needed.

5. *The Church Extends Its Message Through Radio.* When funds permit, the church uses radio to broadcast gospel messages. Many people are thus reached who, because of traditional backgrounds would not enter an Evangelical Church.

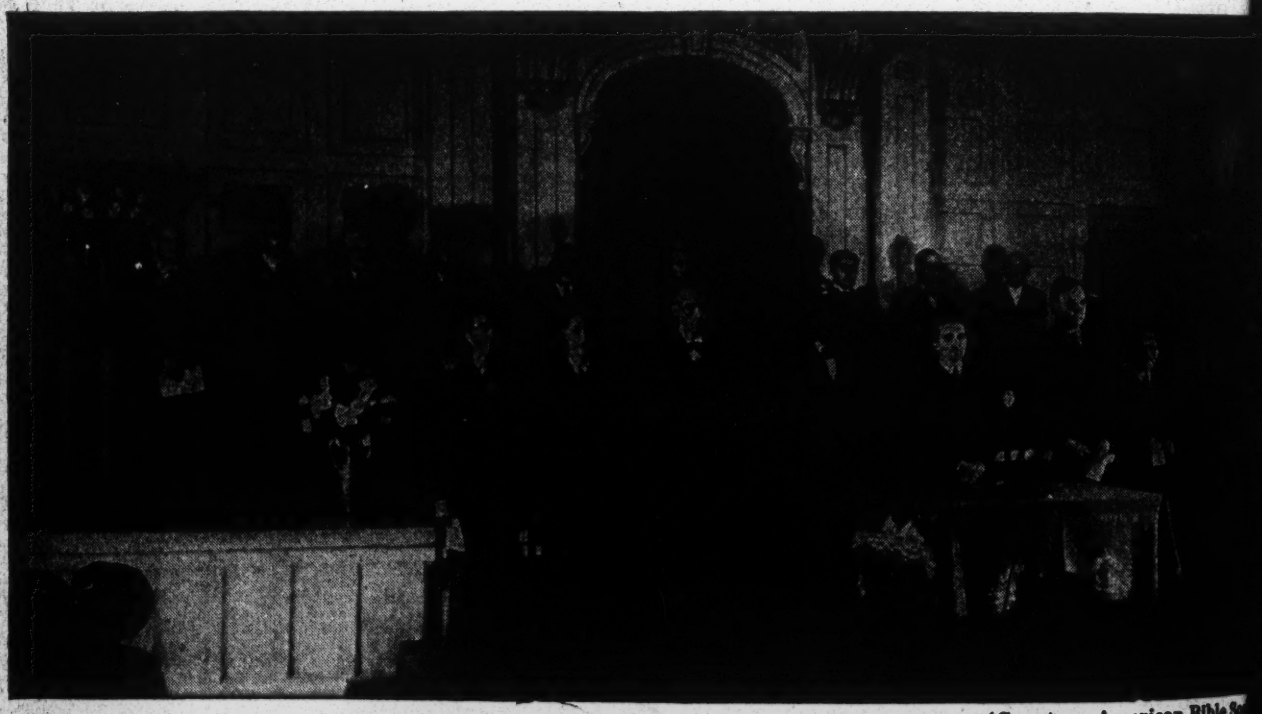
PROBLEMS, NEEDS AND OPPORTUNITIES

Even as various things may obstruct the light of a candle, so there are problems and needs which keep the Light of Evangelical Christianity from shining brightly. For centuries the Roman Catholic Church has dominated every phase of life—social, economic, and political, as well as ecclesiastical. Evangelical Christians are still a minority and often from the poorer classes. Leadership, adequate in numbers and preparation, is lacking. More young men are needed in the Christian ministry. Seeking to solve this problem are such institutions as Buenos Aires Union Theological Seminary, Union Seminary in Mexico, and the Bible Institute in San Jose, Costa Rica.

Trained lay leaders are needed too. Many students in colleges and universities have practically turned their backs on religion as they had known it. Attempts are being made to bring them to Christ.

Another problem is insufficient cooperation among the various denominational missions. National Christian Councils with cooperative leaders, and the Committee on Cooperation in Latin America (of which the author of this book is executive secretary) recognize this problem and are working toward its solution.

But, in spite of problems and



(Courtesy American Bible So

UNION OF THE BRITISH AND FOREIGN BIBLE SOCIETY AND THE AMERICAN BIBLE SOCIETY IN BR
AN HISTORIC EVENT IN THE LIFE OF BRAZIL

Officers and executives of the two societies. At the table Dr. John F. Soren, Pastor of the entertaining ch In the center Bishop D. Ivor Evans who made the principal address. At the ends of the top row Dr. Tur the left, and Mr. C. H. Morris on the right, Executive Secretaries. The service was broadcast all over

The First Baptist Church of Rio de Janeiro, where the unification service was held.

(Courtesy American Bible Society)

needs, the Church shows unmistakable signs of vigor. Opportunities for mission boards and missionaries were never greater than now. Regretfully we must confess that in some countries, which originally were opened by the missionary, the Christian missionary enterprise did not keep pace with the invasion of commercial, industrial, cultural, and other secular interest. Today we are feeling the effect in WAR! The countries of Latin America are experiencing rapid development. Dare we, as Christians, let the commercial, cultural, and industrial contacts outrun the evangelical attempts? The people are responsive. Doors are opened. The Evangelical "candle" may shine, not as just an institution or a system, but in symbol of the Saving Christ. A story shows that the people differentiate between Christ and religion (p. 95). A Chilean missionary asked permission to speak to soldiers. In answer to what his theme would be he said, "About Jesus Christ." "All right, as long as you do not talk about religion," was the answer. The War has closed doors into many of the older mission fields. What of the challenge of Latin America?

CHAPTER V. THE POWER OF THE PRINTED WORD

Each chapter in *"On This Foundation"* contains excellent material, but Chapter V stands out as unforgettable in the strong plea the author makes for Christian Literature. It is seldom that one finds anywhere such an effective presentation of the power of the printed word.

The chapter opens with a history of the printing of books in the Spanish American colonies, reminding the reader that the first printing press in America was set up in Mexico in 1536, long before the arrival of our Pilgrim Fathers. However, various things, such as the illiteracy of the masses and the censorship of books, encouraged the production of little literature of real value during the colonial period.

The Age of Popular Literature. Living as we do in a land of many books and much literature we may be startled into realizing just how much favored we are when we read Dr. Rycroft's statement that about one billion people in the world are classed as illiterates. (One-half the world population). What about Latin America? Dr. Rycroft says that illiteracy

—as high as 80 per cent in some countries is being reduced increasingly as various governments are sponsoring popular education. Missionaries, too, and the evangelical church deserve credit for the increased reading public.

Latin American bookstores are offering translations from outstanding English, French, German, Italian, even Chinese books, especially those bearing on the present world conditions. Not so many books from the United States have been in evidence.

As for newspapers, Latin America has some of the greatest in the world, carrying much foreign news and a variety of literary and cultural articles.

The Reader's Digest in Spanish and in Portuguese is popular, as are also other well-known magazines from the United States.

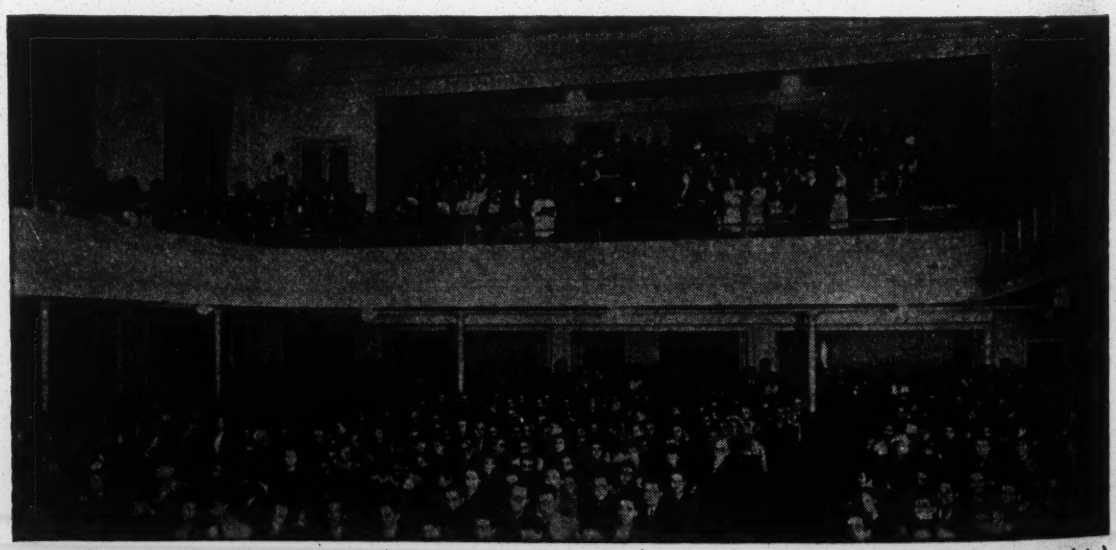
Because the printed word can reach remote places it would be impossible to send the spoken word, books, magazines, periodicals are truly important for the communication of religious truth.

TYPE OF LITERATURE NEEDED

1. *Character-Building Literature.* Not only translations from English or American, but written by and out of the deep experiences of Latin Americans themselves. The Catholic Church has not produced any body of Christian literature that could mold the life of the people.

Luis Alberto Sanchez, South American writer, believes that Latin America has just reached the stage in the development of an individual culture that it prefers "to live its novel rather than write it." In that case, the writing is yet to come. In addition to great character-building novels, Latin America needs the stimulation that comes from great biographies.

2. *Christian and Missionary Literature.* Missionary Societies are advocating the use of missionary funds for spreading the gospel via literature as well as by personnel. That would mean a definite program of enlarged scope in the creating, printing and circulation of Chris-



(Courtesy American Bible Society)

Interior of The First Baptist Church, Rio de Janeiro. Every seat in the large church was filled in celebration of the unification of the Bible Societies in Brazil.

tian literature.

Christian Literature is considered so important just now because the reading public is increasing. Materialistic, secular literature producers are aware of this increased reading public. In these days when people are uneasy and desiring truth, they earnestly wish to know what Evangelical Christianity has to offer. Many have become indifferent to a religion of formalism which has not given them an understanding of what Christ means. Those prejudiced against religion will *read,* even though they will not attend services.

Effective ways of literature distribution is through Evangelical bookstores, of which there are too few, and by colporteurs. Missionaries who do colportage work find receptive buyers among the common people.

Inasmuch as two languages, the Spanish and the Portuguese, would reach all the people there is opportunity for building a strong center for the production of literature.

Literature for those who are already Evangelical Christians should be designed to deepen the spiritual and devotional life in its relation to stewardship, home and family life, social problems, and the type of reading material published for Christians here. Then, there should be literature for those who have not been reached at all by the gospel and do not know its meaning.

The Power of Christian Literature. Inasmuch as "folks are folks" whether they live north or south of the Rio Grande, we may conclude that good literature has equal power in developing character. Humble unknown colporteurs have not faltered in blazing "Candlelight trails" over desert, forest and mountain, or on the

(Courtesy American Bible Society)

Carrying Bibles in South America. The colporteur is a fore-runner of the Evangelical Church. With his pack of Bibles and other literature he goes into areas where the Book has never been seen. He reads from its pages, sells copies to any who can read, and brings Light into dark places. Hardships are a part of his daily life as he goes over mountains, through jungles and swamps and fords treacherous rivers.

streets of towns. They themselves have scarcely realized their great part in the romance of modern missions. Dr. Rycroft gives many impressive stories of definite people and places led to Christ through Christian literature—people among the lowly and those of the higher classes; among the learned and unlearned; among Indians and those with European ancestors. It would be impossible to do justice to these stories in this review, for it is the details of the conquering testimony that bring joy to the Christian reader. (Pages 108-122).

There is the story of Mr. John Ritchie, thirty-five years in the service of the American Bible Society, translating, printing and distributing Bibles among the Indians; the story of the far-reaching influence of two of Dr. John A. MacKay's books which a Mexican business man bought in a bookstore; of Donna Camila and the conversion of her family through a Bible that chanced to enter their mountain home; of Father Rohden and his open-minded testimony concerning Bible reading; of Dom Jose on his coffee plantation in Brazil, grown old in Evangelical service. . . .

Many people now beg for teachers and preachers to widen the "light trail" already started by the Christian literature they have been reading. "The spread of Christianity has always been preceded or accompanied by the circulation of the Scriptures. The Bible is the greatest single spiritual force in Latin America today."

The plea of Dr. Rycroft as he closes this chapter is that the church will realize more fully the need of "flooding Latin America with the light of God's truth through the printed page—in books, pamphlets, tracts, and the Book of books."

CHAPTER VI. CULTURE, CHARACTER, COMMUNITY, AND CHRISTIANITY

Under this quartet of "C's" we are led to view the value of Christian education. *Education plus,* we might say, for its aim is more than the mere transmission of knowledge. Evangelical schools seek, through Christian education, "to prepare future citizens to take their place in a free and democratic society."

Historically, Mexico seems to have been first in the new world to start educational processes. In 1523 one thousand Indian boys studied in a Franciscan school. Two universities, San Pablo in Mexico City, and San Marcos in Lima, Peru, both founded in 1551, antedated the founding of Harvard by 85 years. In general, education has been for the upper-class whites, and dominated by the Catholic clergy. In recent times the government has assumed more control. "It is only within the last twenty years that any sizable number of Latin American children have been able to go to school . . . Today Latin America has 67 universities, of which only 17 are privately controlled." From *Look at Latin America* by Raushenbush.)

Progress has been retarded by the poverty of governments, the large Indian population, and the influence of land owners who desired to keep cheap labor by keeping the masses in ignorance and subjection.

University life in Latin America differs from that in the United States in various ways. The student

has little social life on the campus. Until recently little attention was given to athletics and sports. Many of the professors give only part time to lecturing or teaching. The instruction inclines to be of the encyclopaedic or memory type. Not much stress has been laid on character building. The student's desire is more to secure a diploma entitling him to enter a certain profession rather than for a broad cultural background. "Latin American educators often admit that they instruct rather than educate."

A visit to thirty Evangelical schools impressed Dr. Rycroft with the eagerness of the young people of today and their interest in the deeper things of life. Not only is the training received of the highest type scholastically to meet the requirements of government examiners, but it equips students to meet situations that call for honest Christian judgments. Non-evangelical leaders testify to the fine quality of the work, and often prefer to place their own children in these schools. The influence of the evangelical schools in public and civic life is out of proportion to the student population. "Concrete" examples of civic-minded students center around a street-paving project and a community health campaign in Cuba (p. 134).

Evangelical education has done much to free women from the seclusion bequeathed to Spain by years of Moorish occupation. The typical Latin American woman of Spanish descent is vivacious, intelligent, sentimental and deeply religious, however, her activities have been limited to home, church and charity. Many still wear the concealing shawl *manta* when shopping or going to Mass. Gradually the ideas of independence and freedom are penetrating her life, Evangelical missions pioneered in training women teachers, lawyers, doctors, even engineers—first in girls' schools, and more recently in a few co-educational institutions.

Developing a Christain Family. Individuals make a community. Hence as individuals become Christian the community becomes increasingly Christian. Puerto Rico is an example of the influence of mission schools and colleges. Much good to society in general has come from the Christian kindergartens, industrial centers, Sabbath Schools, and the Polytechnic Institute there. Another example is the Instituto Americano, a Methodist institution 12,000 feet high in the Andes Mountains at La Paz, the capital of Bolivia. Its graduates go out to fill important places in community life, fired with the ideals of freedom of conscience, tolerance, and the willingness to work hard in the spirit of Christ. Evangelical schools endeavor to teach positively and not critically as regards other creeds and churches. Pupils appreciate this spirit of tolerance. When pupils and their parents learn the real contents of the Bible their blind prejudice against it often vanishes.

Relation of Mission Schools to the Evangelical Church

Should mission schools be continued in places where the government has schools, or where religious instruction is forbidden? The same question has arisen in most of the mission fields of the world, including retarded sections of our own country.

The answer seems the same everywhere—that schools may find it wise to close or turn over the work to other agencies when such circumstances arise. Hence we may assume that there is some relation between the operating schools and the evangelical movement.

It is to people trained in evangelical schools, "freed from the shackles of prejudice and formalism, that the Latin American countries owe many of the liberties they now enjoy, such as freedom of worship, civil marriage, and non-Catholic cemeteries." Evangelical schools also provide for the children of Evangelicals.

The value of Evangelical schools may be seen in the influence they have on the culture and character of the community. Like lighted candles at first are these ideals — but they have left behind them a trail of light in the witness and testimony of countless lives and communities in our sister republics.

Flashes From The Field

The "field" selected this time—the 10 Republics of South America.

Flash 1—For convenience in study the ten Republics have been divided into four groups, thus:

a. *Caribbean Mainland Republics* —Colombia, Venezuela
b. *West Coast Republics* — Ecuador, Peru, Bolivia, Chile
c. *River Plata Republics* — Argentina, Uruguay, Paraguay
d. *Brazil*

Flash 2—The opening of the Panama Canal in 1914 brought the West Coast Republics thousands of miles nearer Europe and the east coast of the United States. Recently airline service has opened a new era of development. (*Outlook in Western Republics*)

Flash 3—The Amazon River rises in the foothills of the Peruvian Andes and flows some 4000 miles across Brazil to the Atlantic Ocean. Many tributaries are themselves a thousand or more miles long. The Amazon River Valley is a region of luxuriant virgin forests, extensive swamps, savannahs and jungles—still largely unexplored. Scattered tribes and groups of Indians living in primitive conditions have had little mission work undertaken among them. But south central and central Brazil enjoy a cooler climate and moderate rainfall. In this region most of the people live. Almost 2/3 of Brazil is forested, about 1/7 mountainous, 1/12 desert or scrubland, and 1/10 open country. (*Look at Latin America.*

Flash 4 — The need for farmers and mechanics led to much immigration to South America from Europe in the last century. Hence we find various language groups, especially in Argentina, Chile and Southern Brazil.

Flash 5—The Christ of the Andes, on the summit between Chile and Argentina, stands as a challenging monument to international peace and to the genius of South American women for giving to a great cause artistic and dramatic expression. For sixty years Chile and Argentina carried on a bitter boundary dispute, and when both sides were preparing for war, arbitration at last led to the signing of the Peace Pact. The peace-loving

women of South America immortalized the deed by leading a vigorous campaign for funds with which to secure the old implements of war and cast them into the image of the Christ of Peace. (*Women Under the Southern Cross.*)

Christ of the Andes,
Christ of Everywhere,
Great lover of the hills, the open air,
And patient lover of impatient men
Who blindly strive and sin and strive again.
Thou Living Word, larger than any creed—
Thou Love Divine, uttered in human deed—
Oh, teach the world, warring and wandering still,
The way of peace, the footpath of Good-Will.

—*Henry Van Dyke*

Flash 6—The only way to dislike South Americans is to stay away from them. Warm friendships grow up between the missionaries and their South American companions, and if the women of North and South America could come to know each other, some intercontinental problems might be on their way to solution. "I believe," said a noted South American educator, "that we will eventually develop a bi-American civilization; but we must first come to know each other." Simon Bolivar proclaimed "America for Americans is too narrow a basis for a safe civilization; we must make it 'America for the World' if we are to fulfill our heaven-sent destiny." (*Women Under the Southern Cross*)

(Many "Flashes" may be found in such books as *Outlook in the Western Republics*; *Outlook in Brazil*; *Outlook in the River Plata Region*; *Latin American Backgrounds*, etc. . . .)

Program Suggestions

Poster or Invitation: A lighted candle on an open Bible. Print Matt. 5:16. Also Time & Place.

Group Leaders' Preparation: Study Chapters IV, V, VI of *On This Foundation*; *Outlook in Brazil*; *Outlook in Western Republics*; *Outlook in River Plata Region.* Also recommend *Tales from Latin America* (for adults and Y.P.) by Frank S. Mead, 50c, and *With the Bible in Latin America Today*, 10c. (Order from Literature Dept.)

Worship: See suggested devotional, p. 218. A Lighted Candle. Luke 15:8.

Lighted candles during the program might symbolize both the New Year and the theme.

Roll Call: "Lighted Candles". Name one person, past or present, whose influence, like a lighted candle, has helped to form the Latin America of today. Previous announcement may request each person to find a name—or the group leaders may distribute them on slips of paper. Easily found in reading material suggested for preparatory reading.

True Stories: A "Witness" or "Testimony" meeting would be an effective way to present Chapters IV, V, VI. Assign stories or brief incidents to various people for short reviews. Several might be impersonated. Carry the symbolism

of "lighted candles" with the thought that each "witness" is obeying Matt. 5:16. The leader or leaders may give the material (not read) found in these three chapters, pausing for the weaving in of the stories at the best time for them. Such stories as: p. 70 (*On This Foundation*) Story of Evangelical Conferences; p. 82—Dr. Walter M. Montano (more detail about Dr. Montano found in *Outlook in Western Republics*, p. 57 ff); p. 83—Mr. Nodal; p. 108—Mr. Ritchie's experiences; p. 112—Mexican Business Man; p. 113—Dona Camila and Family; p. 115—Father Rohden (More detail about Father Rohden, *Outlook in Brazil*, p. 53 ff); p. 117—Dom Jose; p. 120—Don Pedro; p. 133—Students of La Progressiva, Cuba; p. 142—Jorge. . . .etc. Other good stories are found in the *Outlook Pamphlets*, mentioned above; Several longer stories in *Tales from Latin America* by Mead, are excellent. The story entitled "Soldier Without Arms" concerning life of Francisco Penzotti, (pp. 5-18) is especially appropriate for this Study.

Flashes: This time an imaginary journey to South America over the Pan-American Highway. Use the map. Leaders might make "jigsaw" puzzle map of South Am. Divide audience into 4 groups. To members of Group 1 give the jigsaw pieces of Caribbean Mainland Republics; Group 2, of the W. Coast Republics; Group 3, the River Plata Republics; to Group 4, Brazil. Quickly, and in not-too-serious a manner, the map may be put together on a feltograph or board at front of room. Capitals, written on star-shaped papers, may be distributed & put on by others in the groups. For the brief "Flashes" four persons may have been appointed several weeks in advance to collect few items and act as leaders of the groups.

South American Atmosphere: May be sought in various ways—

1. Curios, pictures, posters, etc.
2. Use titles, Senora, for Mrs. and Senorita for Miss in announcing the names of those who have parts in the program.
3. Sing choruses in Spanish language, or hymns in English that Latin Americans love. "Into My Heart" in Spanish was in the *November Magazine*. Sung to the tune of well-known chorus, "Christ Lives in Me"

   Cristo vive en mi,
   Cristo vive en mi,
   Que sublime salvacion
   Que Cristo vive en mi.
4. Serve Latin American refreshments or have a "banquet" sometime during the next two months. See *Fun and Festival* or consult missionary for menu ideas. Not for the sake of just "eating" but the spirit of this jingle:

   "If the inner man you stoke
   With food beloved by other folk—
   Who knows—the while you munch and sip,
   You may take in world fellowship."

   Yerba mate, the South American Tea, is available almost anywhere. If your store does not have it, write to Krug Import

Co., 2227 St. Paul St., Baltimore, Md. ¼ lb., 40c; ½ lb., 60c; 1 lb., $1.00. Sometimes has name Joyz Mate, or Juno Mate, etc. . .

The Spanish Language: In schools, even among adult groups, Studying Spanish has become popular. And why not? Fun, too. Latin Americans feel that we are not as much interested in their language as they are in ours. At any rate, we should try to pronounce the Spanish words as nearly correctly as possible. But, for the sake of those who find difficulty, we present this "comforting jingle: (Writer unknown)

"I used to call it 'Bonus Airs'
Until a friend protested
That anyone who ever dares
Say *that*, should be arrested.

I called it 'Bonus Iris' then
But that provoked much laughter.
I vowed I never would again
Pronounce the word thereafter.

But now, at last—no more disgrace,
I know just what to say.
I look the whole world in the face—
And call it plain 'B.A.' "

If You Plan to Give a Play: Good plays on Latin America are few. We recommend two—

a. *The Two Americas*, by Bertha Cooper Fraser, 10c, published by Bd. Foreign Missions, of Presbyterian Church, 156 Fifth Ave., N.Y. Three brief acts, six women and girl characters.

b. *The Standing Cane*, by Helen L. Willcox, a play about Cuba in one act, with two men and three women characters. A Missionary Education Movement publication, available through our *Lit. Dept.* 15c.

WHO'S WHO AMONG OUR CONTRIBUTORS

Mrs. E. D. McKune, a former college professor; a Leader in Missionary Institutes and Summer Schools of Missions; President of the W.G.M.S. Convention in 1933; Missionary Superintendent of the Idaho State Christian Endeavor Society.

Mrs. Don P. Montgomery, Mistress of the Manse, Pleasant Grove Church, Youngstown, Ohio; First Vice President of the Women's General Missionary Society.

Miss Anna A. Fulton, Former High School Teacher; World Traveler having made Educational Tours to Japan and China, Alaska, twice to South America and three times to Europe; Corresponding Secretary of Monongahela Presbyterial.

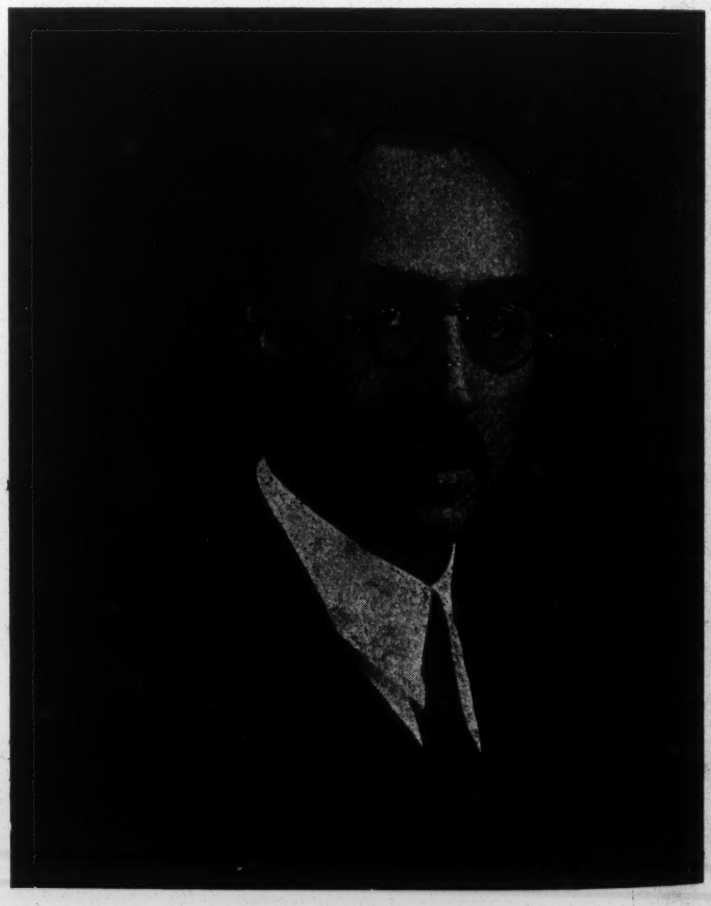
Prof. G. Baez-Camargo, A Lay Leader of the Evangelical Church in Mexico; Secretary of the National Council of Churches; Publisher; Editor of a magazine—*Luminar;* Contributing Editor to several Magazines; Mexican representative on the International Missionary Council. Author of books, one of which is *Life of Niemoeller.*

The Development of Protestantism In Mexico

By PROF. G. BAEZ-CAMARGO

THOSE who walked the narrow streets of Tenochtitlan, the ancient city of Mexico, five hundred years ago, often came across a gay and strange procession. A handsome young man, attended by a train of servants, strolled the town, receiving homage from everybody, princes, priests, noblemen and *macehualli* (land laborers) alike. He was dressed in the attire of the god Tezcatlipoca. For a full year he was considered as the incarnation of the god of the night, of misery and sin, and he was regaled and hallowed as such. Then, on the first month of the next year a great festival was held in his honor, with ceremonies, dances and banquets. After the feast, he and his cortege were taken in a royal canoe to a lonely place on the lake's shore. A small and neglected temple stood there. To the last man and woman all of his attendants abandoned him at the foot of the stair leading to the shrine atop. He climbed the stairs alone, breaking against them a few clay flutes, the symbol of his deity. A grim priest, surrounded by the sacrifices, waited for him before the sacrificial stone, with a flint knife in his hand. There the young man was stripped of the last vestiges of the god's paraphernalia and laid down upon the stone. From his breast, opened by a single stroke of the priest's knife, the heart was torn away and offered, dripping with blood, to the highest gods as a propitiation for the sins of the people.

This was the very dim and closest approach the Mexican people had, while immersed still in the night of ancient heathenism, to the glorious Gospel truth of the Incarnation and the expiatory death of Christ. Then, with the Spanish conquerors, the first messengers of Christianity



Prof. G. Baez-Camargo

arrived in these lands. They carried a crucifix. They told the story of how the true God had actually become flesh and walked the earth, and how he had climbed a small hill, abandoned by all men, and died on the cross, his heart torn asunder that the sins of the world might be forgiven. Here was, at last, the Truth of which the Tezcatlipoca myth was only a remote, and clouded, and unconscious prefiguration. The light of Salvation would rend apart the darkness of paganism.

BAPTIZED PAGANISM

But, alas! the darkness remained. It only changed its form. Despite the efforts of the first missionaries, veritable apostles of Christ, the simple story of the Gospel never shone forth in all of its purity and truth. It became promptly enshrouded in the mist of superstition. Mass "conversions" and baptisms by the thousand of the Indians; the hastiness in securing outward conformity to the new dogmas and rites, coupled with an increasing neglect in thorough indoctrination; the acceptance of many ancient beliefs and rites into the current practices of Christianity, by easy-going priests, who did not care so long as the Indians came to church and paid their tithes; all this resulted in a turbid mixture. The new fair images were substituted for the old ugly ones, but the same sacred sites and places of pilgrimage of the pre-Christian times were preserved and incorporated. With the many patron Saints and Virgins, to each of whom a certain activity or need is associated, and in spite of the theoretical belief in an only God, a new kind of practical polytheism took the place of the ancient one. And the real conversion of the Indians has remained ever since an uncompleted task. From them, many pagan traditions and practices have been assimilated by the *mestizos* (Half-breeds) who now make the largest part of Mexican population. And the result is general confusion, religious primitivism and fanaticism.

THE CHURCH GROWS RICH

On the other hand, the "Christian" conquerors robbed the people of their lands, enslaved them and submitted them to a condition of permanent inferiority. The Church itself, at one time with men like Quiroga and Las Casas, the staunch protector and teacher of the people, soon became tremendously wealthy and found itself a part and ally of the system of oppression. Through mortgages and loans she became the supreme banker and economic ruler of the land. There was a time when more than half the real estate of the country and even more than three quarters of Mexico City belonged to her. Devoting herself to the maintenance and defense of this privileged situation and enormous power, she had little time to devote to the physical, intellectual and spiritual needs of the people entrusted to her care. By the middle of the last century, after more than three hundred years of this almost omnipotent domination of Mexican affairs by the Church, poverty, disease, ignorance and superstitution

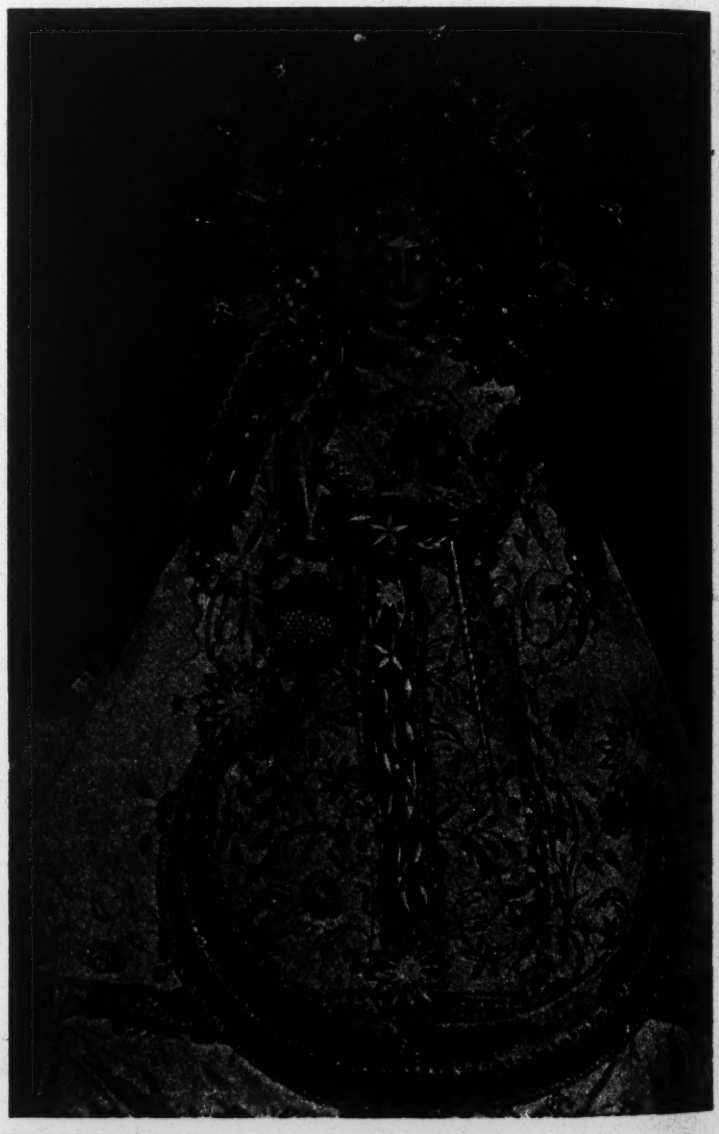
were still making prey of the common people.

Then, when the Liberals, after defeating the Church-invited and Church-blessed foreign rule of Maximilian of Austria, enforced a new Constitution, depriving the Church of the practical monopoly of wealth and education, and proclaiming freedom of worship, the great effort to lift the people out of their abjection began. In spite of lapses and setbacks, this process has been going on until the present day.

EVANGELICAL BEGINNINGS

It was after Maximilian's fall that Protestantism, gathering up several indigenous reform movements, some of them led by priests who abandoned the Church, disgusted by her role in national affairs, and springing from the work of British and American missionaries, made its appearance in Mexico. The fact should be stressed that Protestantism in Mexico is neither wholly an indigenous affair nor altogether "imported" stuff. It is, in its origin, a true demonstration of the ecumenical spirit of evangelical Christianity.

Historically, and in its organized form, Protestantism in Mexico dates from the early seventies. It was from its very beginnings a powerful educational and spiritual force. It opened schools, not only colleges in large towns, which became the vivaries of teachers now serving throughout the country, but scores of rural schools, the forerunners of the present public system of rural education. Protestants they were who introduced sports and established the first Kindergarten, who pioneered in health and sex education, who launched the first campaigns and for a long time were the only fighters against alcoholism, and in-



An image of the Virgin. "New fair images were substituted for the old ugly ones on the same sites."

duced in the Indian dormant villages the initial aspirations of improvement and culture.

THE ENTRANCE OF THE WORD

In the spiritual realm, the greatest gift of Protestantism to Mexico has been the open and accessible Word of God. Open, because for centuries the Bible had been practically, if not theoretically, a forbidden book. "You do not need to read the Bible by yourself," the people were told, "because the priest will let you know all there is to it *that you are prepared* to know." Hundreds of thousands of Bibles and portions have been distributed by Protestant agencies, so much so that this situation has affected the policies of the Catholic Church itself. They are now beginning to give the Bible to the people, also. Not without annotations, true, but at least in relatively cheap editions. Even a book commending the reading of the Scriptures and telling that "It is a mistake to believe that the Bible is a Protestant book," has been widely circulated.

The Protestant churches have been growing steadily through the years and the changes in the government. Hardly over fifty thousand at the beginning of the present century, the Protestant population of Mexico has increased to one hundred and forty thousand, almost a 200 % gain, while the general population has increased less than 100%. Twelve denominations and several independent groups are at work. Seven denominations are coordinating their work through the National Evangelical Council.

Although the new religious regulations deprived the churches of all denominations, the Catholic included, of the privilege of maintaining schools for general education, no effort has been made to tamper with religious education such as is given in the home and within the church buildings. Christian teaching and preaching, therefore, enjoy essential freedom. The evangelistic work goes on as extensively and rapidly as the churches can undertake it. There is more demand for preachers and religious teachers from the communities recently opened up to the Gospel than the churches are able to meet.

The Catholic Church and the highest classes continue to be hostile to evangelical Christianity. There have been recent cases of physical persecution inflicted on new groups of converts, one of them being barred *en masse* from their village at the instigation of the local priest. But in spite of all this, the group is winning more converts in the same villages, because people come secretly to see them to the place where they live as refugees, to learn about this wonderful Gospel that has enabled the small flock of believers to stand fast and show a beautiful spirit under mistreatment and abuse. Two of these families moved up into the mountains to find work in a sawmill and they have built up a new congregation of over seventy members there. This is a moving instance of the enthusiasm, dynamism and endurance that the still young Protestant movement in Mexico is showing and which is making it advance at long strides in the conquering of this country for Christ.

Impressions of South America

By MISS ANNA FULTON

COLUMBUS discovered America in 1492, say the historians. We might add that the United States is discovering South America in 1942. Lecturers and broadcasters, novelists and columnists, diplomats and salesmen, all are directing our thinking to these important southern neighbors. It would seem there is nothing new left to be said or written.

In the summer of 1939 I enjoyed a fifty-three day cruise to Latin America with sixteen shore stops in the Caribbean Islands and the cities of Eastern South America. On an earlier cruise from Los Angeles to New York we made calls in Mexico, Central America, the Canal Zone, Colombia, S.A., and Cuba. With these limited observations I do not consider myself an authority on Latin America, but shall mention a few impressions.

There were many surprises in store. The country is vast and distances are very great. Airmail letters arrived after many days. We all knew that Brazil was larger than the United States and would hold sixty-three Englands. However, seven days on a fast steamer from Venezuela brought us only to Recife, the sugary port of Pernambuco, just around the hump. We were not half way down the long coast of Brazil but only 1,800 miles from Africa.

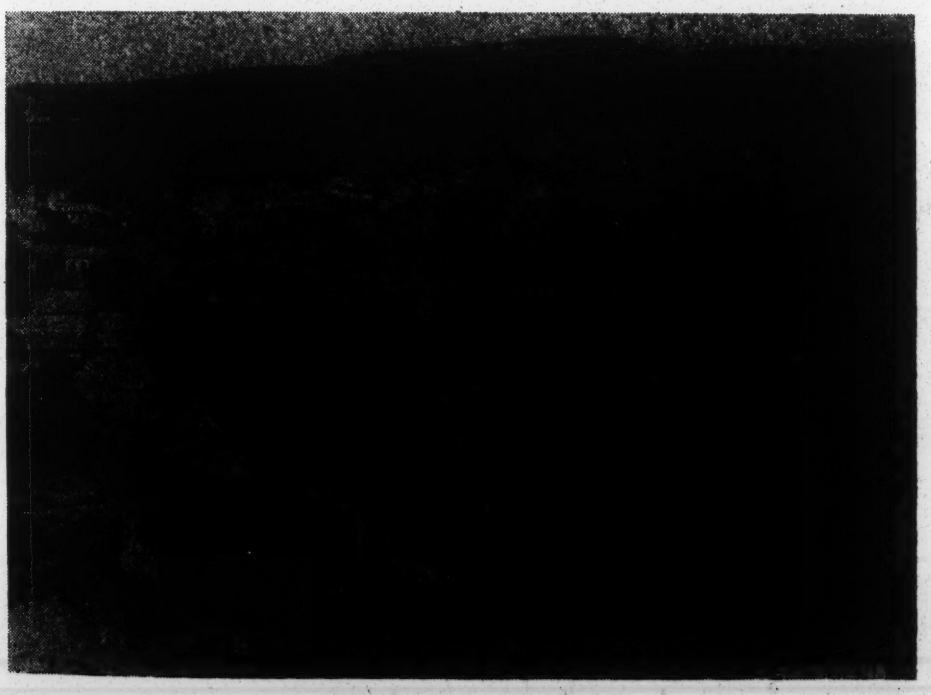
Argentina's Buenos Aires, largest city in the Southern Hemisphere, with its two and a half millions and hopes of some day even rivaling New York in population, has skyscrapers —one with twenty-eight stories— numerous air-conditioned structures, and miles of beautiful wide streets, walled with marble buildings. Six blocks of city buildings were razed and rebuilt to add to the city's beauty. It has one hundred parks and plazas and a huge underground parking system. The harbor, bordered by parks, is large enough "to pocket the ships of the world."

Tropical skies brilliantly displayed the Southern Cross and myriad other constellations. As it was winter time in the Southern Hemisphere, sunsets of splendor occurred before five o'clock and darkness fell immediately. Many streets are named to commemorate events, as La Plaza 15 de Novembro or the Ninth of July Avenue. From Santos, the noted coffee port, we visited Sao Paulo by means of the "Railroad of the Golden Spikes." By cable arrangement we were lifted three thousand feet in five miles to arrive at this Chicago of South America. It is the home of the Butantan snake farm where thirty thousand snakes a year are domiciled in their small red houses. The venom is extracted for the cure of diseases that affect mankind. Sao Paulo is also the home of McKenzie College, whose object is to effect a cure for needy souls. Another institution to be proud of is the Crandal School in Montevideo, headed by Miss Jeannette Reed. Her students take high rank in the exchange with northern colleges. She sent a group of her girls to assist us in seeing worthwhile sights in their large and

beautiful city. When we sailed away the tropical full moon illuminated the harbor and the dock, where Miss Reed's girls were singing *Auld Lang Syne* as they waved goodbyes.

South America is a country of contrasts. In the large and modern cities we find wealthy barons whose children speak five or six languages and, before the War days, spent months of every year in Europe. In the interior the people are very poor, live in ugly shacks, use ox-driven carts, dress poorly, are ignorant and hungry. The percentage of illiteracy is very high. Despite the boasted culture and great wealth of a few the general standard of living is much below that of the United States. This is caused partially by a difference in the objectives of the early settlers of the two countries. Our colonists came to the Western World to obtain freedom of worship, to establish schools and homes. On the other hand, the Spaniards and Portuguese came as gold hunters and conquerers. Their wives were left at home. They introduced their religion, which did not favor education of the masses. Church services were often chants of Latin without meaning to the illiterate worshipper. Fortunately, these conditions have improved where Evangelism has been established. The Roman Catholic religion was sometimes enforced by cruel methods. However, we should remember that intolerance was not rare in those times, for it existed in many countries. Even non-conformist Protestants were persecuted in Scotland. At Cartagena we visited an old fort on top of a high hill. Here was the opening of a one-mile subway passage which ended at St. Peter's Cathedral, with its altar of gold. This passage was much used by the Spaniards during the Inquisition. They forced their victims to accept Christianity and then executed them lest they would backslide.

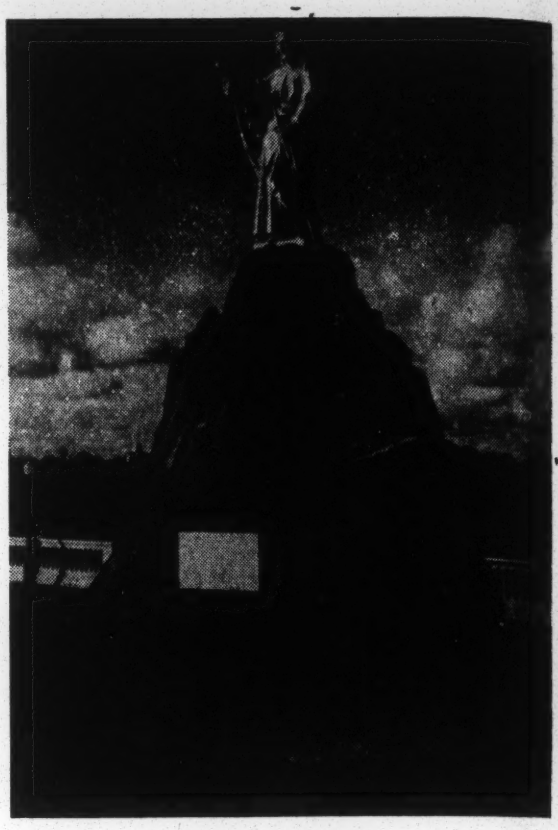
Three *Bearers* of *Light* observed on the 1939 cruise stand out



An Old Fort at Cartagena.

in my memory. Our ship anchored at the port of Bahia, the ancient name of which was San Salvador. This city was the old capital of Bahia and port of entry for African slaves. The city is built on two levels, connected by a huge elevator or by a driveway around the cliffs. The lower part has narrow, dirty streets, poor shacks inhabited by poorly dressed, very black people, for this state is eighty per cent colored. One fine old square on the upper level contains five churches. At the San Francisco church and monastery men only were admitted to the cloisters. We entered the gorgeous interior covered with gold leaf which formed a fine setting for the marvelously carved statues, done by a famous Brazilian artist. Passing through Pillory Hill we saw Carmo Monastery, which had a splendid altar of silver in exquisite handwork.

From the city we motored many miles along roads flanked with verdant vegetation, which formed a background for groups of dark-faced children with shining black eyes. They peered, shouted and waved at the white-faced cavalcade. Soon we were enjoying a charming sea drive high above the silvery beaches. We climbed to an old fort on top of which the San Antonia Lighthouse had been erecetd in 1536. It was built to guard the sailors far below from the rocky shores. Near this point was the *Statue of Christ* intended as a Guardian for the Spirit. The face was strangely beautiful and serene. With the glow of the afternoon sun it lighted up into white gold. This was not the suffering, crucified Christ so often displayed in South America, but one to love, to



Statue of Christ.

uplift, to inspire. The inscription simply gave the date when this lovely statue came from Italy. The name of the Bishop-donor was missing; surely he was one who knew and loved his Lord.

"See Rome and Die" was a slogan current a few centuries ago. The author had never seen the beautiful harbor of Rio de Janeiro, called by one writer the "Ultimate" in worldly beauty. Words and pictures fail to reveal its mystic charm. The ship was approaching it in the early morning. Bands of pale pink and orchid sky heralded Old Sol. Then a great crimson ball above the skyline dimly outlined the Organ Mountains, the Five Fingers of God, the Bold Sugar Loaf, and Corcovado. Suddenly this vision was veiled with cloud and mist. It seemed that Rio had disappeared—but not for good.

(See cover picture.) After a few hours we realized that "Peaks, pinnacles and bold granite buttes are the city's skyscrapers, its sky line." Our ship anchored beside a park and passing from the gangplank through a pavilion we were on Avenido Branco, Rio's Fifth Avenue, right in the heart of the city. The ship in this attractive location was our hotel for five days, filled with delightful excursions. On one of these we were swung in two stages by aerial car to the top of Sugar Loaf Mountain, where I felt I was "on top of the world." There were magnificent views of the harbor below and the long curved Copacabana white beaches with five miles of wavy mosaic sidewalks.

But more impressive than this was the second *Monument*. We made an ascent by cable car, where we plunged into the mountain amid breath-taking scenery, leaving the car a fearful looking elevator carried us to the top of Corcovado Mountain to view at close range the statue, *Christ the Redeemer*. We were now one thousand feet above Sugar Loaf. With a glorious sunset framing a giant picture, as it were, we saw a benign and lovely face and outstretched beckoning arms, seeming to extend a sacred welcome. This stately figure one hundred feet high was dedicated in 1931. The cost $250,000 was raised by public contributions. The aerial-like views of the other mountains, the city, and the sea were superb; but we did not leave the statue even after our descent. It is a conspicuous landmark on top of the peak, day or night. At night time, with its flood lights turned on, it resembles alabaster. "The Sun of Righteousness shall Arise and Shine." The figure seems symbolic of a greater day for South America.

Christ the Redeemer.

The third *Light Bearer* is located in Argentina where one-third of the population dwells in the great city, Buenos Aires. It is the First Methodist Episcopal Church, one of the very oldest in South America, having been founded in 1836. On a Sabbath evening after a long day of sailing through the muddy channel of the La Plata River, misnamed the River of Silver, we docked at the huge harbor, bordered by parks. We were now in Buenos Aires. One of our party had the address of a missionary worker in this M. E. Church. We engaged a taxi and a driver to take six of us to the address given him. Although he seemed unfamiliar with the location and with "fares" wishing to go to evening church, he finally found the number. The bulletin board outside announced *Evening Service* at 20:30. While not accustomed to such modern reckoning of

time, we interpreted it as 8:30 P. M. As it was now only 7:30 we attempted to instruct our Spanish-speaking chauffeur to show us some of the city and bring us back at the proper time. We had needless misgivings, for he did it.

The Service had commenced; but we sensed a welcoming glance from the Minister, Dr. William C. Poole. After listening to a practical sermon on the theme *What Do You Stand For?*, we were invited into an adjoining room for a "cup of tea and a little chat". This refreshing interlude was followed by singing familiar hymns. My unspoken request was granted when the first one called was the Twenty-third Psalm. All the people as well as the pastor were friendly and kind. We all felt that it was a beautiful ending to an exciting day and warmed the hearts of us who were eight thousand miles from home.

From a pamphlet prepared by Dr. Poole I have gleaned some facts. In 1835 the Board of Foreign Missions of the M. E. Church sent its first representative, the Reverend Fountain E. Pitts, to Buenos Aires. The archives of the Argentine Republic show that a request was made through the American Consul that Mr. Pitts be permitted to reside in the Province and exercise the functioning of a clergyman. This request was granted Feb. 8, 1836. Mr. Pitts returned to the United States and presented his report to the Central Conference at Cincinnati. Conference responded by asking the Bishops to appoint two additional missionaries to this field. The Rev. John Dempster, first minister of this church, arrived at Buenos Aires in December, 1836. When Dr. Dempster came Gen. Rosas, the Dictator, was at the height of his power. Mr. Dempster was welcomed by Gen. Rosas but was "strictly enjoined to confine his labors to foreigners living in the city". This policy was followed by Dr. Dempster and his successors until 1852, when Gen. Rosas was over-

FIRST METHODIST EPISCOPAL CHURCH
Corrientes 718, Buenos Aires, S. A.
(Founded 1836)

thrown. After this a more liberal policy was adopted, but it was not until 1867 that the first sermon in Spanish was preached by a Methodist minister in that city.

Dr. Dempster, who returned to the United States in 1842, and became famous as one of the most scholarly men in our own Republic, laid the foundation for his successors in B. A. He disobeyed orders of his home Board not to finish the building he had commenced, but to sell the property and return home. He felt assured that the Board at home would justify his disobedience when they learned all the circumstances, and they did. Dr. Dempster was followed by Rev. Wm. H. Morris; then Dr. Dallas D. Lore, whose ministry was signalized by great spiritual power and many conversions. Dr. G. D. Carrow inaugurated a program for expanding the work. He was followed by Dr. Wm. Goodfellow, under whose administration the church prospered, and many lines of activity were projected into the interior. The church of Montevideo was organized. The work of the American Bible Society was introduced. Through friendship with President Sarmiento, Dr. Goodfellow secured a distinctive place in fashioning the educational ideals of the Republic. Most significant of all was formal inauguration of the work of Spanish Evangelization.

Dr. John F. Thompson, who was brought to Christ through Dr. Goodfellow, on May 25, 1867, began a ministry which left indelible traces on the religious life of the River Plata Republic. A Sabbath evening Spanish Service became an established institution. A contemporary report said: "An immense audience greeted the young preacher, leaving no standing room. The altar, pulpit steps, and sofa on the pulpit were all filled. Members of Congress and the State Legislature, judges, lawyers, and physicians mingled with the common people as they crowded the House of God."

The present building on Corrientes 718 was dedicated by Dr. Henry J. Jackson. The cost was $125,874.37. The Missionary Society in New York contributed $40,000; the balance was contributed by the congregation. Dr. McLaughlin conducted a ministry from 1892 to 1921. The *Buenos Aires Herald* addressed an open letter to him praising him for the conspicuous service he had rendered the community.

The present pastor, Dr. Wm. Charles Poole, arrived in Buenos Aires in 1930. He is the twelfth in the succession of ministers. He is friendly, active, and alert in the work of his downtown church. He speaks through the station Radio Cultura L.R.-10 on the first, third, and fifth Sabbath of each month.

Truly, this church is radiating the light of the Gospel in that great city and will hasten the future for South America, which a poet has said, "is as immense as her mountains and seas, brilliant as her skies and her resplendent stars."

Suggested Devotional Service

For Program—Study on "On This Foundation—THE EVANGELICAL WITNESS IN LATIN AMERICA."

By (MRS. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1942; LIGHTS IN THE BIBLE.

January: *A Lighted Candle.*—Luke 15:8.

(Feature a lighted candle with a large calendar of 1943 as a background.)

Opening Prayer: "Eternal God, in whom is the hope of all our years, remember us in Thy mercy also in this new year of our Lord. Reveal Thy glory in the experience of its joys and sorrows. Show us Thy meaning in the gifts and opportunities of each new day. We leave to Thee the mystery of the year's events, assured that Thou wilt guide our way. Withhold from us all gifts which would prevent Thy purpose for our growth in wisdom and in service. Only deny us not Thyself—Thy spirit to instruct our hearts, Thy work to share, Thy peace to still our restlessness, Thy presence to resolve our doubts. And when our years are ended bring us to Thyself, through Jesus Christ our Lord. Amen."

Poem:

"Unbar the door! and let the Lord Christ in!
All other ways have proved our own ways vain,
His power alone can cleanse the world of sin,
His love alone can give us peace again.

"Healing and life for all earth's deadly woes!
Then was earth made anew where'er he went,
For all men's hearts were opened to the light,
And Christ was King, and Lord Omnipotent."

Song: Bible Songs Hymnal No. 82.

Poem:

"In Christ there is no East or West,
In Him no South or North;
But one great fellowship of Love
Throughout the whole wide earth."

Leader: "As we hold a candle to the flame until it is fully lighted, so we must hold ourselves to Christ and His Word by meditation."

Song: R. S. H. No. 88.

Scripture Reading: Luke 15:8-10.

Leader: Testing times bring out hidden values. War is such a testing time. Things that were thought of little value are found to be of great value and, in their aggregate, of tremendous importance. In our conduct of the present war, we are literally sweeping our houses today and finding things of value, only a short time ago held in little esteem. The coin that the woman lost and found by diligent search with a lighted candle may have had little intrinsic value; but she rejoiced greatly in finding something which had been lost. Oftentimes spiritual things are little esteemed until found and put to fruitful use.

"Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then wilt thou see it gleam in many eyes,
Then will pure light around thy path be shed,
And thou wilt nevermore be sad and lone."

(Continued on Page 221)

Christian Morale

The Third in a series of Quiet Hour Talks at the W.G.M.S. Convention at Akron, Ohio, by Mrs. Don P. Montgomery

WE have previously discussed our enlistment as God's ambassadors and the training for service through prayer and now let us consider the subject of Christian Morale.

Morale is one of the most popular words of the day. The building of morale is one of the things to which we always set ourselves in time of war. One of the most important battles of this present war is being fought not in the Pacific at Midway or Dutch Harbor; not on the battle line between Germany and Russia, but it is being fought behind closed doors where men and women are having to make the decision whether they shall completely be conformed to this life, or whether as Paul admonishes, "They shall rise above this world and be transformed by the renewing of their minds."

We need Morale in a time of war. We need it whether there is war or not, but added to the word Morale, I believe we need affix another word and that is the word Christian.

We hear of methods used to build Morale among our fighting men. We are urged to write to the men in camp, as it encourages them to know they are not forgotten. There is need for building up the Morale at home. As one soldier in writing to us expressed it, "I feel that the Morale of the folks at home is lower than that of the men in service." We are told that France capitulated in the early part of this greatest conflict because she lacked Morale both among her soldiers and her citizens.

Yes, we need Morale. It must be developed and strengthened. What best develops it? It is the belief that we are enlisted in a great cause. How is our Morale as soldiers of the Cross of Christ? Are we convinced that we are enlisted in a great—the greatest cause? Are we thoroughly sold to the cause of missions or is our interest half-hearted?

Another thing that develops Morale is the feeling that we are following competent leadership. God is the Captain of our Salvation. He is our Pilot over life's tempestuous sea. He is our High Priest, our Commanding Officer. Our Morale should be of the highest sort for we follow a great leader.

Again Christian Morale is strengthened as we feel the kinship of others in an all-out program for what we are attempting to accomplish, and that we have confidence in the ideals and values which determine our way of life. We feel that kinship as we are met together here in Akron in an all-out effort for the kingdom of God.

Like a mighty army moves the church of God
Sisters, we are treading where the Saints have trod
We are not divided, all one body we
One in hope and doctrine, one in charity.

Another Morale builder is the de-

veloping of love, not hate in our hearts. God's army overcomes with love. The propagandist of hate would have us think that the war is being fought on military fronts alone. We owe our allegiance to Ceasar but we also must render unto God the things that are God's. We do not develop Christian Morale by endeavoring to inculcate a spirit of hate. As Christians and loyal Americans we deprecate the naming of a Lord's Day as Vengeance Sunday. We deplore the action of our own City Chamber of Commerce which organizes the high-school youth of our city to gather scrap to "slap the Jap" on four successive Sabbath Days. This is not in conformity with the spirit of Him who from His cross said, "Father, forgive them, for they know not what they do." It is apart from the message of the immortal Lincoln who said, "With malice toward none, with charity for all." Listen to Paul's words in the twelfth of Romans, "Dearly beloved, avenge not yourselves, but rather give place unto wrath for it is written, 'Vengeance is mine, I will repay;' saith the Lord. Therefore if thine enemy hunger, feed him, if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

Another way of developing Morale is to build up a strong home defense. Many of us are busy these days taking home-nursing courses; attending first-aid classes, air-raid warden classes, nutrition classes, learning how to man anti-aircraft guns, etc. All this gives us a feeling of security. As Christians we need a strong home-defense. We can do our best work in developing Christian Morale in the home. We need like Obed-Edom to set up the Ark of Jehovah in our homes. The strength of our nation is not in Washington but in the homes of the people of the nation. Angelo Patri, who writes the parents' column in our local newspaper suggested some time ago that we build up the Morale of our children by resorting once again to the old idioms and sayings of our grandmothers. According to his yardstick many of us have a strong Morale as we draw on that treasury of idioms, proverbs and scripture verses which Mothers and teachers gave us. Time prevents the mention of many of these precious sayings. I was fortunate to have teachers such as Mrs. Dora Nolin Smith, Miss Lucy Hemphill and Mrs. Margretta Scott Brownlee, who taught me such sayings as:

"If wisdom's ways you'd wisely seek
Five things observe with care
Of whom you speak, to whom you speak
And how, and when and where."

and

"But pleasures are but poppies spread
You seize the flower; the bloom is shed
Or like the snow-fall on the river
A moment white; then lost forever."

and again:

"For every evil under the sun
There is a remedy or there is none;
If there be one, find it
If there be none, never mind it."

It was good to have teachers with depth of character, but it was still better to have a Mother who corrected us with such idioms as

"I'm afraid you strain at a gnat and swallow a camel";

"A Sabbath well spent means a week of content";

"Speak not ill of the Lord's anointed".

"Oh what a tangled web we weave
When first we practice to deceive."

She stressed the fact that God made the weather and we must not complain about it saying,

"As a rule man's a fool
When it's hot he wants it cool
When it's cool he wants it hot
Never pleased with what he's got
Always wanting what is not
As a rule man's a fool."

A Mother who would look to the hills which surrounded our country home and say:

"I will lift up mine eyes unto the hills from which cometh my help. My help cometh from the Lord which made heaven and earth".

She admonished us

"Better a dinner of herbs with peace than feasting with strife".

And even in her last years of invalidism could say

"In whatsoever state ye are, therein be content."

We, the women of today need to do all we can by principle and precept to strengthen Christian Morale in the lives of those who follow us. In a day when there is no hope for our civilization apart from stalwart Christian Character, let us *carpe diem* (seize the day) and develop in our children a Morale that is definitely Christian.

SUGGESTED DEVOTIONAL SERVICE

(Continued from Page 218)

Prayer: (See 1, 12, 31 Days in Prayer Cycle. Close with the following poem.)

"Let men their brethren know:
Bind them in fellowship, since they are Thine.
Make all the world one home
Of grace and help and brotherhood divine.

"Thus be both earth and heaven
Alike Thy home, Thy holy dwelling place,
And the whole universe
Live in the light of Thy paternal face. Amen."

Closing Thought: "Faith can place a candle in the darkest night." Let us, then, light the candle of our faith and search diligently in this coming year for all our dormant talents and possessions that the kingdom of our Lord may prevail in our troubled earth.

Good News from Far Countries

India

MRS. JOSEPH ALTER, Editor, Zafarwal, India

CHRISTIANITY AND WOMANHOOD

By MISS L. R. MacLACHLAN

In non-Christian nations, both ancient and modern, woman has been cruelly and wickedly sunk below her proper level in social and domestic life. One writer in referring to the life of these women described it thus: "Hated and despised from her birth, and her birth itself esteemed a calamity, in some countries not even allowed the rank of a moral and responsible agent, immured from infancy; without education, married without her consent, in a multitude of instances sold by her parents, refused the confidences of her husband and banished from his table, on his death doomed to the contempt that renders life a burden." Woman has been a household drudge ministering to the gratification of man's appetites, but she has not been his companion. Her mind has been left untaught just as if she were incapable or unworthy of instruction. The little I have learned about non-Christian these last two summers has opened my eyes to the fact that in all probability there are women living here in Pasrur who are suffering from these very things. Some may be imprisoned by jealousy while others are degraded by polygamy. Certainly travellers and missionaries will say that it is a fact that woman leads a miserable life beyond the boundaries of Christendom.

If we go to the Bible we shall learn that Christianity has truly elevated womanhood. Christianity is distinct from Judaism in this respect. Polygamy is fatal to the dignity and happiness of women. Let us see just what Christianity has done for women.

First: Christianity in itself is the essence of all things good. The rough and brutal are out of place but the tender and gentle are ever abounding. Christianity has no room for tyranny. It inspires the purest chivalry. Christianity was announced by the angels singing, "Glory to God in the highest and on earth peace, goodwill toward men."

Second: The fact that Christ assumed our nature gave us a dignity that we had never before possessed. If then manhood is honored by Christ's taking it, how much more is woman exalted who in addition to this, gave birth to the humanity of Christ. Notice that the honor is not limited to Mary but passes over to all women. The apostle did not write the Virgin Mary but he did write, "God sent forth His Son, made of a woman."

Third: Our own dear Lord during His sojourn upon the earth exalted women by His personal contacts with them. He admitted them into His presence, He talked familiarly with them, and He accepted tokens of their gratitude and devotion. He accompanied His mother to the marriage at Cana. He not only instructed the woman of Samaria but He also took the time to correct her mistakes and to convert her soul. After that He employed her as a messenger of salvation to her neighbors. He rebuked his disciples for discouraging the mothers and their children. See Him in the homes of the widow of Nain and of Martha and Mary. Remember the scene at the cross and His concern for His own mother. The news of the risen Saviour was first given to Mary

Magdalene. Do not forget the many instances in which women figured in the work of the apostles.

Fourth: Christianity denounces all forms of polygamy.

Fifth: Christianity guards the sanctity of the marriage tie very closely.

Sixth: Christianity encourages and teaches equal participation for both men and women in worship. In Christianity women receive every blessing necessary to eternal life in the same measure and manner as men. In Galatians 3:28 we find, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Seventh: It seems to me that Christianity has given us Christian women a blessing among blessings in that we are called to win others for Christ's kingdom.

Please cast your eye over the lands where Christ is not known and listen to the thousands of women in their miseries, piteously imploring, "Come over and help us."

INDIAN GIRLS PREPARING FOR SERVICE

By EVELYN N. McKELVEY, R.N.

While I was in the U.S.A. on my furlough, I had the opportunity of speaking to groups of girls who were interested in our girls in India who are looking forward to becoming trained nurses.

Since the entrance requirements of Nurses Training Schools have been raised some of the most promising girls have had to give up because they could not meet the extra cost of two more years of schooling. Through some special help some of these girls are now able to continue. One of these girls is now in the Avalon High School. Her father deserted the family leaving the mother with the family stranded, but the mother went bravely on, finding work to support the children. She could not keep Esther in school in addition to her other responsibilities. Consequently it was a great relief to Esther and to her mother that she could continue in school, through the help of friends.

In the Pasrur School are three other girls who are being helped in the same way. One of these is in almost as difficult circumstances as Esther. Her father is living, and living at home, but he sits around doing nothing letting his poor wife do any kind of menial work to get enough food for the family.

If any of the girls at home who have had a part in helping these girls would like to know more about them I should be glad to have them write to me. The added opportunity of two extra years in school will fit them for the necessary training to become nurses, and thus they will be able to render a great service to the many sick folks of India.

The Sudan

MRS. VIRGIL F. DOUGHERTY, Editor, The Sudan

*VACATIONING IN BELGIAN CONGO**

By MISS AULORA R. McINTYRE,
Wad Medani, The Egyptian Sudan.

As I have been in the Sudan for five years, and not able to get to Alexandria for a change I decided to take a vacation in May in the Belgian Congo, with the friends of the African Inland Mission. It is a beautiful experience of Christian fellowship with fellow Americans as well as a fine place to have physical recuperation, which one gets with the good food, cooler climate and natural beauty of the Congo.

This is like a beautiful June day at home. I am sitting on a screened

* Written May 1, 1942 from Aba, Belgian Congo.

veranda (malarial mosquitoes are here and quinine is daily diet) but the prospect before me is lovely. Trees, flowers, grass everywhere, with many kinds of birds filling the air with their songs.

The A.I.M. has a tract of land of 450 acres, part of which was a gift from the Belgian government, situated near the summit of a group of hills about 3000 feet high. The various units of this station are built, each on its own hill. While they are near neighbors, each family has a home carried on in a way best suited to them as individuals. At the same time they are near enough to join in all kinds of church and community activities. There are five families, 11 children and three unmarried people.

I am told that there are 1000 Africans on the compound. The church has a membership of 700, 500 of whom live in out-districts. The new church building for which they have been gathering funds for years is about to be built. The first sod was turned this week. It is not strange that they rejoice at this consummation of their work and prayers. The people furnished the 70,000 bricks necessary, even the children furnishing their complement of 500 bricks.

It is a stirring sight to attend a Sabbath service and see hundreds of black people who listen with intelligent interest to the message of the black pastor, and join heartily in the singing. Many of them carry a New Testament and a hymn book which they use; ability to read is a condition of baptism. Only those who have had two years in a catechumen's class are baptized. The congregation is divided into church members and believers. Many of the believers are faithful in attendance but have not sought baptism.

A feature of the work here which interests me very much is a biennial conference of Christians from all over this language area. The next one will be held here in January 1943. Already the members are planning for the entertainment of 2000 visitors. They are planting large gardens that will be ready for use at the time and will take care of the food problem. There will be no travel expenses as each one walks, carrying his own matting, blanket, food and money.

There is a system of compulsory education here that is working well. It goes without saying that this is a Christian education, as the fundamental principle of this mission, as of our own, is that they are here for the "things of God" and any who have no interest in these things must go elsewhere. I spoke to the girls one morning, most of whom, big and little, were dressed in a bunch of green leaves tucked under a belt that encircled their waists.

The "Bush Schools" are an important contributing factor to the church in the Congo. The A.I.M. has about 5000 of these in the Congo, Kenya, Uganda, Equatorial Africa and Tanganyika. This side of their work is highly developed.

There is an advanced school especially for evangelists. The course includes French, Arithmetic, Pedagogy, Hygiene with a thorough study of the Bible Doctrines. It was an inspiration to see the 47 men who are outstanding Christians from all this language area getting this fine preparation to go out as leaders of their own people.

Another interesting feature is a school for married women. About 180 come daily, bringing their babies with them. When they attain a certain proficiency in reading they are not required to come longer, but many go on and finish the three-year course. I talked to them one day. It would be hard to imagine an audience with so many babies giving better attention, as I told them of the work we do for women in the Sudan.

I visited the hospital, which stands on the summit of one of the hills.

The doctors minister to the lepers as well as to all others. I sat one day as the doctor ministered to these sufferers and I gave them a message.

I spent some time in visiting the printing presses and saw specimens of the enormous amount of Christian literature printed in eight languages. The last year saw 70 jobs of printing completed, among them hymn books, text books, tracts, note books, report blanks, etc. A Magazine is published which this year reached a circulation of 3000. At one time the last piece of paper had been cut. The workers seeing this approaching condition prayed daily for a new supply to come in time. That very afternoon a truck drove in from Leopoldville with a ton of paper. The supplies come from the United States, England and South Africa.

I have been standing on a summit which commands one of the most beautiful panoramas I have ever seen. For miles green valleys and tree-covered hills unfold before one's eyes. Can this be Africa! To me Africa has always been miles of billowy sand which seems to undulate in heat waves. I shall never forget the thrill—almost awe, with which I viewed the Congo from this Aba Mountain height.

MISS TURK TAKES HER VACATION AT ERKOWIT

I am away from my station for the month of May. I have come up 3000 feet above sea level to Erkowit, in the Red Sea Hills. It is very pleasant to be here among the hills, with cool weather and an occasional rain. I have practically no demands upon my time and I am enjoying the hospitality of the nice hotel.

Our camp is full and among the guests are many children of all ages. With the hosts of children about I feel immediately at home. We have nice times together with many friendly guests, some of whom I had met before. We tennis before breakfast and again in the late afternoon. There are friendly chats as we sit with our sewing, making comments on our various reading. There are differences of opinion, for we are a varied group of world citizens—English, Scotch, Irish, Austrians (Jews and Gentiles) and Greeks. Often in the afternoons families gather and with their children on donkeys, scatter off to picnic spots over the hills. The aim of the children is to get to these destinations in the early afternoon so that they can find the baboons and monkeys warming themselves in the sun.

There is little sign here that the world is at war. We, who are guests, know little of what food is costing and how difficult it may be to procure the large amount necessary for the large family of guests. However, not very far from us is a training school for flyers and in the early morning the men fly quite near us and often swoop down over us taking advantage of hills for practical practice for fighter pilots. These boys come up in the evenings and spend leisure time at our camp where they get a semblance of home life. These chaps are mostly from South Africa and England. There is one cheery fellow, a Frenchman, who has come from Indo-China. We have many chats about the outstanding events of the day upon which he readily talks. But when the interest is directed toward France and the Vichy government he begs that we defer comment for the duration. The boys are all very young; they like to have a good time. I know they need spiritual help and there is only the occasional fleeting opportunity to say a word to them. One longs to be of more help to them than just to amuse them in lonely hours.

Just two days ago came a letter for me that made me very happy in-

Both Miss Turk and Miss McIntyre who took their vacations in May were back home to help entertain the 70 or more "refugees" from Egypt.

deed. It was a letter of 20 words in German, but it was from my beloved Mother and brother—the first news I have had from her since the Germans descended upon Jugo-Slavia 14 months ago. She tells that both are well. It is very little information but I am quite satisfied with it. They are on the farm and should be able to grow enough food stuff to at least give them enough to eat. Mother is most resourceful and I believe they will get along. I am thankful to have heard from them.

May 17. It is Sabbath morning and a beautiful one, too. This is a memorable day; we have had the first church service Erkowit has ever enjoyed. There was an early communion service and then a general service at 9:30. We met in a nice tent which is to house the services for the duration of the war. Reverend Mr. Harper from Khartum came up to hold the services and he brought a very appropriate message which did our hearts good. It is easy to worship high up in the mountains and away from the din and hurry of city life. We can find a place to which we can resort and be alone with our thoughts.

After the church service we had a Sabbath School for the children. It was easy to tell the story of the Good Shepherd. All about us and grazing upon a thousand hills are sheep, nice fat ones they are. The shepherds are the picture men of long ago. However, the Arab shepherd does not know to lead; he drives from behind his flock. Is it because God has not chosen him to lead? Is it because he does not know the Good Shepherd, that he does not know how to go before his sheep and gently lead them?

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

A MEMORABLE SABBATH MORNING

By MISS ESTHER WILSON

On our way by air from Khartum, the Egyptian Sudan, to the United States, we were detained for several days in a certain place in Africa. We found the people, their clothes, their houses, their customs very interesting, but the most thrilling of our experiences, to me, was the church service in the big Wesleyan church, carried on entirely by the native Christians themselves. It was interesting to learn that most of the people in that area are nominal Christians.

When Sabbath came we inquired at the office of the little Greek hotel on the sea front where we were staying, for a service in English other than the Church of England and were told that there was a Methodist Church about five blocks away, where the service was in English and the native language.

We soon found the place, a very large brick building, Gothic style which we entered. A black usher, in European clothes met us, speaking English. He escorted us to the front seats in the left wing, from which we could see the congregation (and be seen by them). As it was early we had the opportunity of studying the faces before us and of noting the gorgeously colored robes. The people came in quietly and sat down reverently, the men on one side of the church and the women on the other, as is the custom in Egypt. Some of the more prosperous men wore European clothes.

The women wore the usual costume of head-kerchief, ruffled sleeves, blouse outside a straight wrap-around skirt, with another very long piece of cloth draped

around the shoulder, all of large figured goods in the brightest colors imaginable. The men wore the ten-yard piece of cloth draped toga-like over one shoulder. A very few tiny girls wore organdie poke bonnets, imported, no doubt from England. These girls carried flat orange and brown reed purses for their offering.

A large vested choir of about 100 members — young men and women sat back of the pulpit leading in the singing of hymns and in addition rendered a special anthem in English. The hymn numbers on the wall were all in English.

The pastor, dressed in European clothes, preached an excellent sermon in very good English first, and then in the native tongue. His text was, "Martha, Martha, thou art careful and troubled about many things."

Following the sermon about 75 men and women arose in the middle of the congregation and sang a special number in the native language, one woman singing a solo part that was exquisite.

There were about 1000 people present that morning who completely filled the church. Of that number there were two English men and one English woman and the three Americans. The English woman was the only missionary present. She was the head of the Girls' School.

Some of them with faces beaming with Christian light and love came across the church after the service to greet us, although the only English words they knew were, "Praise the Lord." As they said these words again and again our hearts were warmed by this evidence of oneness in Christ and fellowship with those of like precious faith as ourselves on the edge of the great continent of Africa.

We, too, could say, from the depths of our hearts, "Praise the Lord!"

STUDY GROUPS AND READING COURSES

Excerpts from a personal letter from Miss Davida Finney, Litt. D. Miss Finney is giving full time to Literature for the Church of Egypt.

We hope to get started in the year's program by the first of October. We want to have the Study Groups well organized and ready for the winter months. The plan suggested, to which the pastors agreed, was to ask each church to send a delegate to the Group meeting and that this one become authority on helps along a certain line. The books recommended are: Books for Women and the Home; Books for Bible Teachers; Books on Young People's Work; Books on the Church Today; Books on the Christian Message. Most of the leaders agreed last spring to the subjects assigned them.

At our Group meetings we hope to have talks, by and for pastors, Book Reviews and Current Arabic Literature.

Books for women and the home are much needed. A useful book can be read by an Egyptian and then be given to a group in Arabic.

We came out of our experiences in our enforced stay in the Sudan with a fresh perspective of our own work. I am left with a feeling of urgency. Points of view and convictions are changing and changing rapidly; they are hardening into new forms and we should be driven at least by the same sense of urgency as is felt in other efforts. Living where we do this sense of change is very strong.

ANNUAL TANTA BIBLE CONFERENCE

From a Circular Letter Written to Friends
By Miss Venna Patterson, Cairo, Egypt

I had postponed writing until after the Tanta Bible Conference but we left in such a hurry immediately after the Conference that I had no

time for letters, but I shall try to reconstruct it for you.

This Conference is held every two years and of late has been held in the Girls' Boarding School, Tanta, the last week of June. This school with its large dormitories, dining room and chapel and the lovely garden makes an ideal place for a conference. Miss Eulalia Grether in charge of the school welcomed us warmly and was most helpful even though we did swarm in at the very busiest time of a strenuous school year.

I had accepted the chairmanship of the Conference with a good deal of trepidation as it was my first year in evangelistic work and I had never attended one of the conferences. It was rather marvelous the way the program shaped up with very little difficulty and although we had not chosen a central theme for the Conference we were surprised and pleased that most of the studies, addresses and devotional periods were centered about justification, sanctification, and consecration.

I went to Tanta a few days early to get things organized. It was impossible to keep track of the occupants of the dormitories; although I assigned them certain beds yet if a delegate discovered some special friend was in a different room—even though all the beds were taken, yet she would just wheel another bed into a room and crowd it in, making it necessary to climb over other beds to get to it. No one seemed to object to a little overcrowding. It was a bit disconcerting after the "lights out" bell at night had rung to hear a squeaking bed being trundled down the corridor. "Oh, we just wanted to sleep near each other."

Rev. Murcos Abdul Masieh, the pastor at Zeitoun, a very popular conference speaker had the hour "The Worker and Her Message." He always had a group around him outside conference hours, asking him questions and listening to his experiences.

Rev. Ibrahim Abdullah, the pastor at Giza had the Bible hour. It was his first experience as a conference speaker but he gave very inspiring messages and his blackboard illustrations were splendid.

Another interesting speaker was a New Zealand soldier who told of the work of the Church in New Zealand. He was a student in a Presbyterian theological seminary before he joined the army.

We had invited Bible women and teachers from other missions to attend and were gratified at the response, especially from the Church Missionary Society. In a "say-so" meeting at the close some of their girls said they had learned things about the Bible they had never heard and said they would be the first ones back for another conference.

We all ate in the big dining room —some eighty of us. There was watermelon morning, noon, and night.

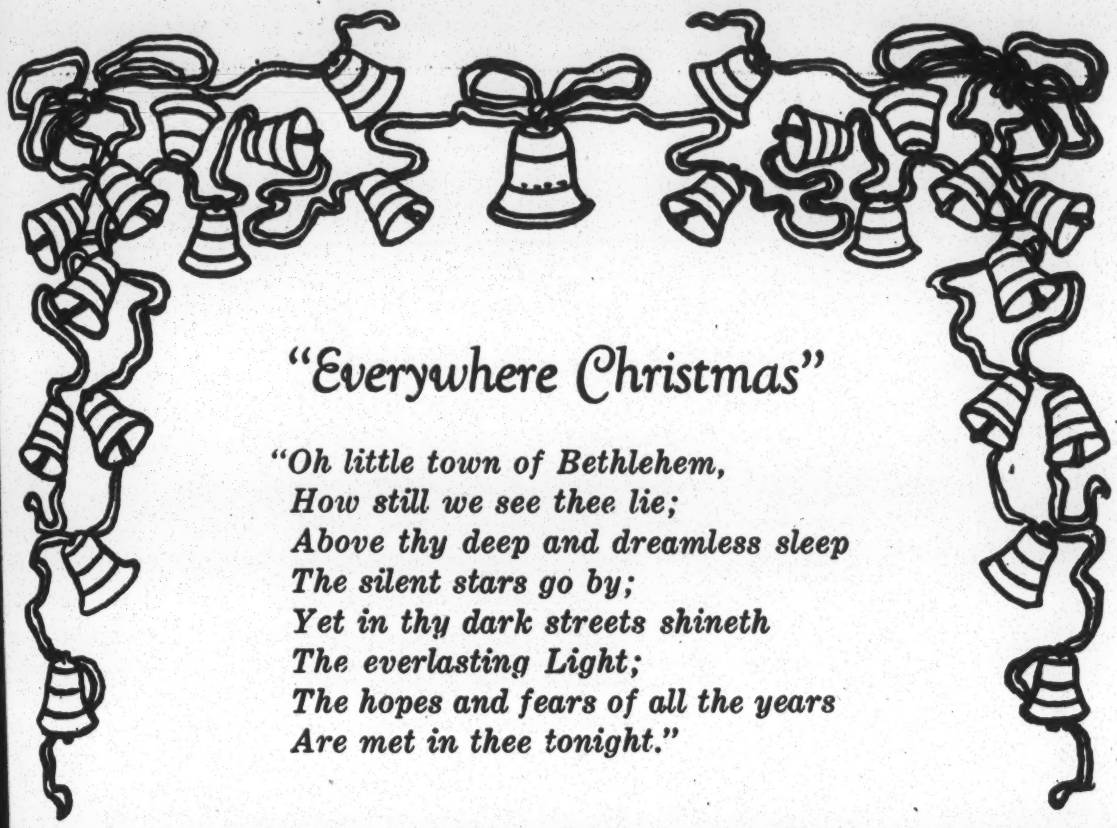
The first Sabbath day the whole conference attended the morning service at the town church. It was the graduation, consecration service of the Tanta Bible Training School, conducted by Rev. Ayyad, the new pastor of the church, and Dr. Elder. Five girls received the diploma of the school which is a fine Bible with the seal and testimony of the school in it. I was thrilled, because the outstanding member of the class had been a pupil in the Luxor Branch School when I was there and I had influenced her to go on to the Central School for further work. She spoke for the class and gave a very fine testimony.

We had planned to have the communion service the second Sabbath afternoon and send the delegates away on Monday, but the war situation made us a bit nervous. After Tobruk fell, we wondered if we should cancel the rest of the program and send the delegates back to

(Continued on Page 236)

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.



"Everywhere Christmas"

"Oh little town of Bethlehem,
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight."

As we approach the Christmas season our minds run instinctively to that imperishable shrine on the sun-lit hills of Bethlehem. What happened there was the most important event in history. In the civilized world for centuries, all time has been reckoned from that night. Only the birth of a Baby! The birth of any baby is a great event; watch any father and mother as they fondle the beautiful, precious little one who has come to bless their home. The Baby born in Bethlehem was different.

As we meditate on the great mystery we reconstruct the whole story: the journey, the weary mother, the straw-filled manger, the drowsing shepherds, startled by the "glory of the Lord" shining upon them, the announcement of the angel and then the chorus of the heavenly choir.

God had come down in the form of man. The life of that Baby did not begin in Bethlehem, though some who claim to be teachers of the Word say it did. That is because they have not discerned the meaning of the Word. He "was in the beginning with God"; "He was before all things and by Him all things consist"; "Glorify Thou me with thine own self with the glory that I had with Thee before the world was", and many more words give evidence that Jesus is Deity.

"Out of the glory which He shared with the Father
Before the world was, the Christ came down."

Or as Dr. Leslie Weatherhead says: "Jesus was not man become God, but God become man". On this vital truth hangs all our reason for celebrating the birthday of the King.

It will be gift-giving time—at least here in the United States. Some

will be singing in entertainments and in the home circle, "Everywhere, everywhere Christmas tonight." Everywhere? Yes everywhere. In Germany, France, Poland, Greece and all war-torn Europe, in our own India, Egypt, Ethiopia and The Sudan; in China now facing a new peril through starvation in some parts; Christmas in the military camps among homesick boys; Christmas across the seas on the far-flung battle fronts; Christmas among the underprivileged here and there in this land of plenty. What kind of a Christmas for all these?

Instead of lavishing gifts on girls and boys which add little lasting pleasure, instead of exchanging expensive presents with our friends, shall we not turn our thoughts to the lonely, the needy, the suffering ones scattered over the earth? Let us fill our "White Gift" envelopes with money that will bring help and cheer to the suffering world, in the name of Him Who is God's best gift to us.

PHILADELPHIA PRESBYTERIAL SETS A GOAL

Philadelphia Presbyterial has set a goal for new subscriptions to *The Womens Missionary Magazine* taking the apportionment of that Presbyterial for the goal of 15,000 subscriptions by June 1943.

The Literature Secretary has sent out letters to each local Literature Secretary asking for cooperation. A part of these letters follows:

Dear Magazine Secretary:

Greetings and congratulations! Your work as magazine secretary has leaped into paramount importance. Not only are you a magazine secretary, but you have become a *propagandist of Christian ideas*,—the finest of which can be found in *The Women's Missionary Magazine.*

How proud you must be to know that you can help to spread the *light of true knowledge* concerning Christ's kingdom, thereby overcoming the *darkness* of Fascism.

For while, at the present time, we are primarily interested in the success of Magazine Subscriptions before the next Convention, our highest aim is to put this Magazine into every home in our respective churches.

The interest of more Christians must be won in the cause of Christ! There is no more powerful way of winning this interest, than the *written word,* as found in *The Womens Missionary Magazine.*

Hitler compels his people to spend two hours daily, reading about the plans and accomplishments of the Nazi. He can make things compulsory! But your job and mine is to *win* the interest of fellow Christians, not only to *subscribe* but to *read* about Christian plans and accomplishments via *The Womens Missionary Magazine.*

"To read is to know; to know is to care."

Martha J. Karr,

TWO NEW OFFICERS

The Board of Directors of the W.G.M.S. announces that Mrs. E. D. McKune of Nampa, Idaho, has been chosen to fill out the unexpired term of Miss Lillian Robertson who has offered her resignation as Secretary of the Women's General Missionary Society.

Miss Edith McBane of Mt. Lebanon, Pittsburgh, Pa. has been elected to fill out the unexpired term of Mrs. Harriet Boobyer, whose resignation was reported in the October Magazine.

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

The Task of the Christmas

"'Tis a beautiful time when Christmas comes
All up the street and down,
For hearts alight make faces bright
When Christmas comes to town.
Neighbor and friend in gladness meet,
And all are neighbors dear,
When the Christmas peace bids evil cease
In the holiest day of the year.

"The fair white fields in silence lie,
Invisible angels go
Over the floor that sparkles hoar
With the glitter of frost and snow.
And they scatter the infinite balm of heaven
Wherever on earth they stay,
And heaven's own store of bliss they pour
On the earth each Christmas Day.

"'Tis a beautiful task our Christmas brings
For old and young to share,
With the jingle of bells and silvery swells
Of music in the air,
To make the sad world merry awhile,
And to frighten sin away,
And to bless us all, whatever befall,
In the task of Christmas Day."

Margaret E. Sangster

GOD'S GREAT GIFT

As we turn the pages of the calendar we face the last month of the year—December. Already the press is emphasizing need to hasten Christmas shopping. Churches and schools are preparing Christmas programs. Social plans are being announced for the holidays. Excitement is around about us as we look forward to December 25th. The date stands out in the thought of both children and adults. It is the outstanding day of the year for it is the birthday of our King. Our Heavenly Father loved this sinful world so much that He sent His Son that whosoever believeth on Him should not perish but have everlasting life. The day has become the universal gift day of the year. These gifts are of all varieties. Every person has chosen the very best he can provide for those he loves. These gifts will vary in size and color but each package will be opened with joyful eagerness and the heart will be made happy in the expression of love manifested by the gift.

Many people will observe the Day without thinking of the King whose birthday we are celebrating. God's gift of His Son was the greatest gift ever given to the world. He looked down from heaven upon His children on earth and saw their sorrow caused by sin. He saw their happiness marred. He had a gift which, if the people would accept, would bless the entire world. Their sorrow would be changed to joy, their sin to salvation and their death to life. At a very great sacrifice He sent them this gift.

To some people a great gift might mean gold, but God's great gift was not gold. Others might think a great gift would be silver for accumulating money is the life ambition of many. Precious stones could bring happiness, but not salvation and that was the world's great need when God sent His gift—*HIS SON*.

This was the greatest gift God could give. It was the gift of His love and it cost Him more than any other gift for it was His own Son that He gave.

"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." John, 3:16.

At His birth the angels sang "Glory to God in the highest and on earth peace, goodwill toward men." This is the message of God's love for humanity. May the message of joy and peace be heard throughout the troubled world at this Christmas time.

The words of Reverend Joseph Cook, D.D. of New York, call us to remember

"The day is Christ's by right divine,
A day no myth should undermine,
A day when thoughts and deeds sublime
Should keep Christ in Christmas.
When every message, every gift,
Should in some joyous way uplift
Every one's thought and make them drift
To Bethlehem at Christmas.

Beyond all else this day should be
A day of holiest memory,
When all the world should joyfully
See Christ, its Lord, in Christmas.
Give other things a minor place,
But tell to man in every race
The story, on this day of grace,
Of Christ, his Lord, on Christmas."

IMPORTANT

The Treasurer of the Women's Board—Mrs. Samuel F. Baird, 907 Publication, 209 Ninth Street, Pittsburgh, Pa.—closes her books for the 1942 Thank-Offering on January 1, 1943. All offerings should be in her hands, through your Presbyterial Treasurer, as early as possible before that date.

All Thank-Offering Report blanks should be sent to the Presbyterial Thank-Offering Secretary by December 15, 1942.

PRESBYTERIAL TREASURERS—PLEASE NOTE

That the Thank Offering account closes January 1, 1943 and that any money sent in after that date will not be counted in the 1942 Thank Offering. All societies should have their Thank Offering money in the hands of the Presbyterial Treasurers by December 15, so they can remit to this office in time.

That more than half of our financial year is past. Have you paid your W. G. M. S. fund, ten cents per member? The Isaiah Fund money should be in the General Treasurer's office by December 31, 1942, if possible.

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKING of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Ruth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartum North, The Sudan.

1903——*FORTY YEARS*—1943!

Attention is being centered on a coming event,—the anniversary of the Young Women's Department,—its fortieth birthday! We are not so concerned about a celebration, but rather that every society will plan to do an extra fine job this fortieth year,—one worthy of the girls and young women who form this organization of Christian young womanhood.

Every congregation might well look over its "stock" of girls and young women who are not already enlisted in missionary work and invite entrance into some society as active participants. If there is no suitable society, one might be provided. A congregation will be much more alive if its youth are directing their interests towards the youth of the world as represented by both home and foreign mission work.

Besides, many new members should be sought for societies that are already functioning. If only the right approach to prospective members could be figured out, many societies might show a goodly increase in membership and a valuable addition of interest and talent. Just what is the right way to win interest in the missionary society? Do you know?

In the meantime, keep in mind the desired climax only a few months hence. May every society aim to make its next annual report the best yet. Concentrate on—*New Societies* and *New Members!*

NEW SOCIETIES

Vermont Presbyterial—Ryegate Girls' Mission Circle—16 members—Pres.—Ruth McPherson.—This society "grew up" as a Junior society and has now transferred to the Young Women's Department. We are happy to welcome these girls.

Chartiers Presbyterial—1st Washington Jane Henderson Clark Mission Circle—Pres.—Juanita Burke.—The name chosen is in honor of a former member of the Board and a faithful worker among the girls and young women of the church in Washington, Pa. Her memory is blessed to many.

A PRESENT NEED

With so much disturbance in the world, war and its trail of ills, there is great need for Christians to try to keep a balance before the eyes of the world. We are instructed to "Rejoice evermore". Again and again such an admonition is given. It is not always easy to obey this thought, but a pleasant word, a benign countenance will cheer some one who may have a heavy burden, crushing if not relieved.

It was stated in a recent publication that a frown is much more costly than a smile. Just how might this be? It was explained thus:—"When we frown, we use *sixty-five* muscles in order to produce that unlovely countenance. Yet when we smile at those we meet, only *thirteen* muscles are called into play."

From a purely *economical* standpoint, it pays to smile rather than to frown! From a *facial* angle, if lines come, they need not be the kind betokening displeasure, dissatisfaction or just unlovely feelings, an embittered heart. From a *Christian* viewpoint, a smile may reflect a right attitude, a happy heart, and shed a light rather than a shadow on some one's pathway, whether a casual or an old friend.

A missionary society is a Christian organization, so should yield spiritual fruit,—joy and peace being two of them. Joy in the work is a splendid advertisement for the cause. Too frequently the work is slandered by referring to it in an uncertain or careless manner. The work of missions is so important, it should be spoken of hopefully, surely. Now is the time to show assurance—the work is right; to look cheerful—the cause cannot fail; to live encouragingly—the look is upward. So many are depressed because they fail in every point which any Christian may have if she lays hold.

May the members of societies walk courageously, radiantly onward. Thus may the idea of joyful service draw many into its circles. *Fifty-two* muscles may be saved for something worthwhile! *Thirteen* will furnish smiles enough to make happiness for the present need. Let us endeavor to cultivate a cheerful outlook on life. "Rejoice evermore!"

FINDINGS—NUMBER THREE

There are still some items of interest, which came in on annual reports, not yet presented to our readers.

(1) A few societies felt that their plans for *entertaining* others were of value. In one case, an older society took a circle under its wings to give it a good time. One held a Fun Festival, charging a fee, voting any money earned to the cause of missions. Still another had a fashion show and served tea. One presented a program of entertainment at the congregational dinner. Another played hostess to the other societies of the church.

(2) New voices seem to appeal to many societies, thus there are *guest speakers,* usually missionaries. Several societies were fortunate to be within range of such speakers. We know that many parts of the church seldom, if ever, see one of our missionaries. Six societies gave this feature, special speakers, as their best accomplishment.

(3) *Preparing boxes* and sending them to needy places, especially to mission schools, is rather popular. Twenty-five societies reported on this. You might like to know where some of these articles were sent. To Ezel and Frenchburg schools, to a township nurse, to a Deaconess home, to the American Indians and to local charity. Some of the articles were napkins, used clothing, layette and blanket, Christmas boxes, baby gowns, quilts, a tied comfort, scrap books, canned goods and other food. A society made dolls for a missionary. Another society dressed thirty-five dolls and sent to a needy place. A few societies made special money gifts. It is supposed that these gifts did not interfere in any way with the regular gifts of the societies. Two societies contributed towards the support of a student nurse in Sialkot Memorial hospital. Some societies contributed to hospital support, both home and foreign, making garments and scrap-books; also, favors for the Children's hospital and Frenchburg's new hospital. Red Cross donations, bandages for war needs, scholarships for students in

Egypt and Frenchburg were objects receiving attention; as well did Jubilee hospital, the Salvation Army, a week-day Bible school, the community chest, the lepers, the Henrys in Ethiopia for the work, the support of an orphan in Egypt and a high school girl in Pathankot, India, profit at the hands of societies. The boys of one congregation, now in camp, received Easter gifts. Three societies made possible two senior Life-memberships and one junior. Of course these would come from individual gifts, not a part of the regular Thank Offering.

(4) The *Young Women's Special* came in for comment. In gathering the one dollar per member for one society, dime cards were used. This method should appeal to many young women, since it would be more or less *painless*. Another society reported that it held a very special meeting on the night of the Special ingathering. As to a special method for gathering the fifty cents, the average gift for the Special from girls of teen age, or the dollar from Y.W. societies, none has been used so far as societies in general are concerned. If there is any demand for some special method, will you not let us know what would be acceptable to the members of your society?

RALLIES

Mrs. Alva Yarnelle of *Boston Presbyterial* has sent in some items in connection with the Young Women's Rally. Two sessions were held, afternoon and evening with recreation and dinner between the two sessions. The subject of South America was made more real to those in attendance through an address by Mrs. Mullins, pastor's wife—Church of All Nations. During the recreation period, the older ones present heard something about methods and entered into the discussion under the leadership of a pastor's wife, Mrs. Wm. Hendricks of Clinton, president of the presbyterial. During this period, some of the younger girls enjoyed games while others clustered around Miss Lois Kingan of Egypt, listening eagerly to her recital of stories about her school, and enjoying the pictures of the school.

While sitting about the supper table, an informal program was carried out. Each of the Girls' Circles present responded with a contribution of some kind,—music, reading, etc.

In the evening, the address of Miss Kingan was the main feature and, as you know, it was much enjoyed. In spite of transportation handicaps, gas rationing and other difficulties, the rally was well attended, even though there had been a wonder if such a gathering would be possible.

Mrs. Leland Miller, Y.W. Secretary *of Muskingum Presbyterial*, has reported on the rally held in October. The Harriet L. Gross Missionary Circle of the 2nd Church of Cambridge, Ohio, was hostess to the other Girls' Mission Circles of the presbyterial. A most pleasant and inspirational rally was enjoyed. The dinner, a spaghetti meal, was served by another society of the congregation, the Eliza B. Wallace Young Women.

Each of the mission groups contributed a "stunt" for the program. The address of the evening was given by Mrs. Ernest Work of New Concord on the theme, "Is there still a challenge for Girls' Circles and Young Women's Societies for missionary service?"

This rally was held especially for girls and the younger women in the societies who are in school, or are teaching, or are in business, and thus not often, if ever, permitted to attend the spring and fall presbyterial meetings.

Another rally held in October was

that of *Monongahela Presbyterial.* The Secretary of Young Women of the presbyterial, Mrs. Frank C. Black, furnished the following account of the rally. "The Young Women's rally of Monongahela Presbyterial was held October 15 in the 1st Church, Pittsburgh. During the dinner hour, Mrs. Helen Birch led in the singing of sociability songs. The presbyterial officers were introduced and were given an opportunity to bring a message to the group. Our Secretary of Young Women's Work, Miss Ida B. Little, gave a brief message, telling of the coming 40th Anniversary of this Department. Mrs. J. P. White reminded us of the importance of our Magazine.

"Conference on program helps were led by Mrs. John McKelvie and Mrs. Frank Black. Girls from the Frances Turk Circle of 2nd Wilkinsburg led in the devotional service with Winifred Watson giving a personal testimony of what prayer has meant in her own life. The speaker of the evening was Mrs. J. Lowrie Anderson, recently arrived from The Sudan, who presented the challenge of that great field. Dr. Wm. J. Reid of the hostess church pronounced the benediction."

The Young Women's and Girls' societies of *Chartiers Presbyterial,* under the direction of Mrs. John Moore, Y.W. Secretary, met on the evening of October 30 at a dinner meeting, guests of the 1st Church, Washington, Pa. The rally program was held about the table. The attendance was about 112. Distant societies were affected by the gas rationing, something which has entered in almost every place. The thing to remember is—*the rally was held!* The *agencies* of the *church must keep the work going!*

There was a very good dinner, beautiful solos, voice and piano, all much appreciated. After a few words by the Presbyterial Secretary of Efficiency and the General Secretary of Young Women, the address of the evening was given by Mrs. J. Lowrie Anderson, recently returned from The Sudan. It was both instructive and challenging. Wartime travel and news of a vital growth in Christianity cannot help but catch the ear and heart.

GOOD NEWS—EGYPT

(Continued from Page 228)

their homes. They were all a bit nervous about rumors and the air-raid alarms we had now and then. But there was such a fine spirit of prayer and fellowship that we could not bring outselves to break it up. We finally decided to close on Saturday and, by crowding the program a bit, were able to complete all the addresses and studies and close with the communion service just before noon and get away in the afternoon. We were a bit chagrined to learn that they thought the Americans were afraid and wanted to close early, when we were only taking precautions for their safety. However, we are thankful we were able to complete the conference and we know that the memory of it will help both Egyptians and Americans in any dark days that may be ahead of us.

A Message From The Field Secretary

I am going to copy here much of the great dedication prayer of Solomon when he set apart the Temple he had built for God's use. It is to the same covenant-keeping God and is a very appropriate prayer for us in these our times.

"O, Jehovah (our God), there is no God like thee in heaven above or on the earth beneath; who keepest covenant and loving kindness with thy people (servants) that walk before thee with all their heart. . . . Have thou respect unto the prayer of thy servant and to his supplication, O Jehovah, my God, to hearken unto the cry and to the prayer which thy servant prayeth. . . . Hearken thou to the supplication of thy servant and of thy people when they shall pray: yea, hear thou in heaven thy dwelling-place; and when thou hearest, forgive. Whensoever a man shall sin against his neighbor . . . and he come and swear before thine altar. . . . Then hear thou in heaven and do, and judge thy servants, condemning the wicked, to bring his way upon his own head and justify the righteous to give him according to his righteousness.

"When thy people are smitten down before the enemy because they have sinned against thee: if they turn again to thee and confess thy name, and pray and make supplication unto thee: then hear thou in heaven and forgive the sin of thy people, and bring them again into the land which thou gavest unto their fathers.

"When heaven is shut up, and there is no rain, because they have sinned against thee, if they pray and confess thy name, and turn from their sin when thou dost afflict them, then hear thou in heaven and forgive the sin of thy servant and of thy people, when thou teachest them the good way wherein they should walk and send rain upon the land. . . . If there be in the land famine, if there be pestilence, if there be blasting or mildew, locust or caterpillar, if their enemy besiege them in the land of their cities: whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people, who shall know every man the plague of his own heart, and spread forth his hands: then hear thou in heaven thy dwelling-place and forgive and do and render unto every man according to all his ways, whose heart thou knowest: for thou, even thou only, knowest the hearts of all the children of men, that they may fear thee all the days that they live in the land which thou gavest unto their fathers.

"Moreover concerning the foreigner that is not of thy people when he shall come out of a far country for thy name's sake (for they shall hear of thy great name and of thy mighty hand and of thine outstretched arm) when he shall come and pray: hear thou in heaven thy dwelling-place and do according to all that the foreigner calleth to thee for: *that all the peoples of the earth may know thy name to fear thee.*

"If thy people go out to battle against their enemy by whatsoever way thou shalt send them and they pray unto Jehovah, then hear thou in heaven their prayer and their supplication and maintain their cause. If they sin against thee (for there is no man that sinneth not) and thou be angry with them and deliver them to the enemy, so that they carry them away captive unto the land of the enemy, far away or near; (To Concentration Camps); yet if they bethink themselves in the land whither they are carried captive and turn again and make supplication unto thee . . . saying: We have sinned and have done perversely; we have dealt wickedly; if they return unto thee

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Home Missions Department

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

PHYSICIAN-SURGEON EVANGELIST AT EZEL, KY.

By the Reverend Bruce Buchanan, Pastor of Ezel Church

Dr. J. S. Maxwell, formerly a United Presbyterian medical missionary in Nasir, Sudan and Sayo, Ethiopia, was the messenger in connection with Gospel services held at the Ezel U. P. Church, Ezel, Ky., October 3-11.

Dr. Maxwell has made Bible study his hobby for several years and brought us the "finest of the wheat." In the evening services he touched on themes suggested by John 3:16. In his four talks to the pupils of Ezel School, given in the mornings, he gave studies from the Letter to the Romans. The boys and girls were deeply interested in what is generally conceded to be rather deep and profound. But Dr. Maxwell made the study plain and practical. He did not use much theological terminology but touched on the great topics of condemnation, justification, sanctification and glorification.

Dr. Maxwell with his family lived in Ezel for two years, some time back, and during that time in strenuous and sacrificial service in connection with a medical practice he won the hearts of many of the people of this district. He was welcomed by many folk who recall his friendship. Dr. Maxwell is now an eye specialist in Fairmont, W. Va.

The attendance grew from night to night and the community showed great interest in the messages. Although the doctor does not claim to be a preacher he is a very acceptable expositor of God's Word and is an excellent Bible teacher and also a very pleasing singer. A satisfying feature of the campaign was a very sincere reconsecration service one night. The great majority of the Church members gave themselves anew to the Lord. A few of the unsaved and also backsliders in the community responded to Christ's call and the interest of the pupils in Christ and His Kingdom was greatly stimulated.

Our people were inspired and helped. It was a heart-warming experience to have a layman witness in no uncertain terms about the only Savior known to men.

APPRECIATION

By a Frenchburg School Graduate

For years the Women's Board and the Women's Missionary Societies have given much of time and money to the building and upkeep of the mission school at Frenchburg. In all of this there has been no regret on their part because they realized they were obeying the request and command of our Lord and Saviour when he said, "Go ye into all the world and preach the Gospel."

This has been, still is, and will continue to be a great work. In this institution have been many able teachers, preachers and Christian workers. Much good work has been done by the minister and the church and much has been done by the teachers of this institution. In fact we students have received great sermons from the lives, daily walk and class room work of our teachers. Not one, but hundreds, have gone away from Frenchburg with a new idea and a new slant on life because of the Christian contacts made there. You have given the boys and girls a chance which, otherwise, they probably would never have had; you have been our door to the greater things in life; you have fulfilled the command of Jesus; you have done a work which can be rewarded only by the Lord Himself, and that in person.

All these things you know, but perhaps you do not know how we, who have received all these things, feel.

I want to take these few lines to tell you and all readers of our deep gratitude, hitherto unexpressed. We appreciate what you have done more than words and acts can express. We are now scattered around the world. Some are in Australia; others in England, China, Africa, Hawaii and in other places. In fact, the best friend I made at Frenchburg, fought through the Philippine struggle and so far as we can learn is still living, even though we know not where he is. All of these have courage and faith which was given to them at Frenchburg. While looking over the sights of a gun barrel these boys feel secure because they know that there are those friends at Frenchburg who are holding them up to God in prayer. Is there a greater place in which to practice the Christian faith than when facing death? Can there be a place where appreciation can be more felt than this? I say this because I know that if it were possible every one of these boys would tell you that it was those things which you helped them to get which make them able to go through this, the greatest crisis. Yes, we may not say so and we may act to the contrary, but deep down within us there is a feeling of gratitude. On that glorious day when we are passing in review you will see a lot of boys and girls whom you may have forgotten, whom you may not have seen or heard of, and you are going to hear our Lord say to them, "Well done, thou good and faithful servant," all because you saw fit to give a little money, spare a little time and send up a prayer.

We are grateful and we do appreciate all that you have done. And we wish to say that there is nothing greater in the world that you can do than to keep this institution going. From now on it will be needed, perhaps more than ever before, to straighten out the boys and girls who are going to be tangled because of a wobbly world.

E. W. Sorrell

EZEL HIGH SCHOOL BOYS ENLIST

This morning, (November 2nd), three of our upper class boys went to Lexington to enlist in the Air Corps of our Army. We should not be surprised if two or three other boys do not do the same thing. Anticipating the calling of the 18 to 20 year old group, these boys of ours have answered the call of their country showing that they "are worthy to live because (if needs be) they are willing to die." Our prayers go with these boys who are just lads.

On Armistice Day we plan to dedicate a new Honor Roll which the students of the school have bought in order to honor our boys in the service. Ezel school will have at least 45 sons in the armed forces of our country by that time. They are scattered from Iceland to MacArthur's forces.

PAYMENT MADE ON BUILDING

We of Ezel School are rejoicing because we have just been able to more than make the first payment on our Building Loan. Instead of paying twenty per cent of the principal we were able to pay thirty per cent. The generosity of Christian friends has made this possible. It has given us much joy as we have experienced the bounty of the Heavenly Father in answering prayers. Since we last wrote of our need for bus fares we have received many letters with help from friends throughout the church. Others are helping us with our Lunch Room program. We wish we might publish here the list of all these good gifts.

Wm. A. Heagen, Supt.

Negro Missions

MRS. H. RAY SHEAR, 408 Stratmore Ave., (5) Pittsburgh, Pa.

FROM PITTSBURGH TO PITTSBURGH

By Mrs. H. Ray Shear

It was with some hesitation that Mrs. O. H. Milligan and I set out on October 21st to visit all the stations under the care of the Negro Department of the Women's General Missionary Society. We knew that travel would be difficult but we feared it might become more so in the coming months.

It had been several years since the former Secretary of Negro Work had been able to visit the work; and the new secretary needed to actually see the fields about which she was talking and writing. So the Board thought it wise that the trip be delayed no longer.

KNOXVILLE COLLEGE

Though our stay at Knoxville was brief we felt we had a real visit. Arriving at the campus in the afternoon we drifted right into a faculty meeting which was in process of assembling. We met most of the teachers and brought a few words of greeting in response to Dean Liston's welcome to us. Then we beat a hasty retreat, not wanting to interfere with the meeting.

Mrs. Ben Evans, President of Tennessee Presbyterial, had called together the women of the faculty group and other members of the Missionary Society for an informal hour in Wallace Hall that evening. Mrs. Liston, President of the Society, led us in a devotional period; then we talked about the work and many matters of mutual interest. It was a delightful evening.

During our stay we called upon Mrs. Evans, Dean Liston, Miss Lash, Mr. Fitzpatrick, and had pleasant interviews with many others. The Robb sisters and several new teachers in Wallace Hall made our stay a most pleasant one. Three meals in the dining room with the boarding department impressed us not only as to the quality of the food served, but the efficiency of the system which has been worked out through the years by Miss Lash and the other matrons.

WILCOX COUNTY (ALA.) MISSIONS

From Saturday afternoon to Wednesday morning we spent in Wilcox County, Alabama, where the Canton Bend Church and the Miller's Ferry, Camden, Prairie and Arlington schools and churches are located. We were most cordially received by the principals, ministers and teachers. The hospitality and kindness shown us in the homes and the dormitories will long be remembered. We felt we were meeting friends, Christian friends, whom we had known before only through the medium of correspondence, but now face to face. As we talked over the plans and problems connected with the work, and the successful accomplishments of past years, the representatives of the Board and the workers felt more closely linked together by the ties of Christian friendship, of mutual interest and concern, of common joy which comes from talking and hearing about the results of the work of the years.

Mr. and Mrs. Peoples of Camden, Mr. N. D. Williams of Miller's Ferry and Mr. R. P. Williams of the Arlington School took us from place to place according to the schedule they had previously planned. We visited overcrowded Primary rooms, sewing and cooking departments, shop work, high school classes and chapel hours. Throughout the work

an earnestness and devotion were evident, often-times making the best out of a situation where equipment was very meager. Stories of sacrifice on the part of parents, of determination on the part of young people, of achievements after many difficulties—warmed our hearts and made us feel that the investment of time, money and prayer had not been in vain. Some small children, beginning with first grade, walk from eight to ten miles round trip to school day after day, year after year.

The vocational buildings at Miller's Ferry and Arlington make it possible to do a piece of work for girls and boys that is quite outstanding. This department is operated under the Smith-Hughes plan of the Federal and State Governments. Henderson, N.C. has this work also, but without a special building. Thyne Institute at Chase City, Va., has the sewing and cooking for girls but not the shop and agriculture work for boys. It made us wish that Camden, in Alabama, and Chase City in Virginia could also have the Smith-Hughes help.

At Miller's Ferry the faculty and guests were entertained at dinner by the cooking department, with the students, dressed in their white outfits, doing the serving. It was a very splendid chicken dinner. We were beautifully entertained in the homes of all principals. Later articles in the magazine will deal with the work of the various stations in more detail and more individually.

HENDERSON INSTITUTE

After leaving our Alabama fields we headed to the North-East, a good long trip, to Henderson, N.C. Mr. O. T. Robinson, principal, met the train on Friday morning and took us to the home of Dr. and Mrs. Cotton, where we were to spend the night. We had our meals while in Henderson in the guest dining room of the girls' dormitory, under the very expert and loving supervision of Miss Josie Warren whom many of you met at the Akron W.G.M.S. this June.

We felt very much that we were upsetting schedules for everybody. At Henderson, even as at the schools in Alabama, special chapel was called so that we might see the entire student body and the teachers. Incidentally the visitors were expected to speak at all these assemblies.

Henderson Institute has the High School grades only. The elementary school is not only supported by the county, but is no longer housed on the campus. The high school has 420 pupils this year and an efficient staff in charge. We understand that two Bible classes have been organized in the High School and are being taught by Rev. St. Paul Epps, pastor of the Henderson United Presbyterian Church. These Bible classes and the Christian leadership are means of holding the school to its high Christian standard even when it is now being largely supported by public school funds. Several busses parked on the campus show that Henderson is drawing from a large area about the city. Like all the other schools, it is making a large contribution to the state and the nation in building better citizenship ideas into the lives of these young people.

JUBILEE HOSPITAL

We learned a number of things about Jubilee Hospital in Henderson. A correction should be made right here. In the November issue of the magazine your secretary stated that there were six student nurses on the roll. That must have been "zeal without knowledge." These six are not student nurses but full-fledged graduate nurses.

There are still many needs at Jubilee. A portable X-ray is very

badly needed for patients who cannot be moved to the regular X-ray room. I wonder if there is someone who would like to give $600 for the purchase of this equipment. It has been greatly needed for a long time. And there are other badly needed improvements if the hospital is to reach its maximum usefulness.

Mrs. Adams, the superintendent, took us from room to room where we had the opportunity at least to say "good morning." The rooms are attractive and well cared for, and a beautiful lawn adds much to the attractiveness of this institution. "Jubilee Hospital" will be written up in more detail later. This hospital and Henderson Institute stand as living monuments to the untiring effort, unstinted devotion and large vision of Dr. and Mrs. John A. Cotton. These two live in their beautiful home close by the campus which has meant so much to them, to the Negro youth and to our Lord and Master.

THYNE INSTITUTE

Two weary travelers arrived in Chase City, Virginia, on Saturday afternoon. The Wilsons, connected with this school and chapel for 35 years, had all arrangements made for us. We attended the service at the regular hour on Sabath morning and had the privilege of bringing brief messages. Again at chapel on Monday morning we had an opportunity to greet the student body which filled the room to capacity. We enjoyed a splendid meal served to the guests and some of the teachers by the Home Economics teacher, Mrs. Lillie Parham, and her girls. This was the last of the schools on our itinerary.

If the United Presbyterian Church could see its Negro work as we saw it, there would be no lack of money for its support. Will you try to come to see it through the eyes of those who have seen it? If you do you will be thrilled and rejoiced that you have had a little part in it.

Monday afternoon we took leave of our friends in Chase City and came by bus to Richmond, Washington, D.C. and arrived in Pittsburgh Tuesday noon, November 2nd. We call it a wonderful experience.

A SABBATH DAY IN WILCOX, ALABAMA

By MRS. O. H. MILLIGAN

A rare opportunity was ours in accompanying the new Secretary of Negro work of the Women's General Missionary Society on her first visit to each station in the Southland. A delightful visit of twenty-four hours was spent, enroute, on the campus of Knoxville College, Knoxville, Tennessee.

Our itinerary was planned for one Sabbath in Alabama. The worship of the day began at the breakfast table in the home of the principal of Camden—Mr. A. C. Peoples, when each one had a part in the devotional service.

Most of the congregations of our denomination are accustomed to having their pastor present at each service of the day. This is impossible in Wilcox County, where there are five United Presbyterian congregations and only two faithful pastors. So plans for preaching have been made: Reverend D. F. White preaches on alternate Sabbaths at Camden and Millers Ferry in the morning and at Canton Bend in the afternoon; Reverend R. P. Williams of Arlington preaches on alternate Sabbaths in his own station and at Prairie. The Board of American Missions and the Womens' Board cooperate in the support of these two pastors who plan also for the Sabbath Schools. All meet at their accustomed time; then on the day they have no preaching, the

hour after Sabbath School is given over to a Junior service. These Juniors are live wires and intensely interested in their meetings, and the adults enjoy the service with them. The program committee plans for every part of the service and for the special music also.

As the fourth Sabbath of each month is "Millers Ferry Day," we worshipped with that congregation. On the way a few minutes were spent with Mrs. Smith, teacher of sewing in Camden School, who has been ill for some weeks. Her prayers and ours united for her complete recovery.

Entering the church of Millers Ferry, one looks upon the portraits of the Reverend C. M. Johnson and his wife, Mrs. Tillie Johnson, who were the consecrated leaders for many years. They have entered into rest but the memory of their deeds dwells in the hearts of many people.

The Superintendent of the Sabbath School is Mr. N. D. Williams, the leader of the Millers Ferry Training School. The same enthusiasm is manifested in the spiritual training. His teachers for the classes know how to present the Bible lesson and taught the Temperance lesson of the day with enthusiasm and courage.

The pastor chose for his text that verse of assurance: "God is our refuge and strength, a very present help in time of trouble . . . we will not fear." He had chosen this theme because of the sad news just received of the death in Australia of one of their members, who had given his life in our country's service. The choir was from the school and under the direction of Mrs. Auhorn, head of the Music Department.

The Young People's Christian Union meeting in the evening was devotional and informing. They were continuing the study of the History of the Christian Church. They presented it as from a Broadcasting Station — "Information Please." Some contestants had been chosen and later the audience had the opportunity of volunteering to answer the questions of the announcer. With this service the Day of Worship in Wilcox County closed.

As we dwell on the blessings of that day our thoughts turn to meetings of the twos and threes and hundreds throughout this land of our North, South, East, and West; also to those in India, Egypt, Sudan and Ethiopia with the prayer:

We pray to Thee, O God,
For this wide world of ours,
With all its sin and need,
With all its clashing pow'rs.

Bring healing for its pain
Of body, mind and soul;
O'erwhelm its selfish wills
By Thy strong love control.

Give courage to each one
Who strives for truth and right;
For human strength will fail;
We need Thy Spirit's might.

Help all in any land
Who've missed what Thou canst give;
Transform the stricken hearts,
That, dying, they may live.

Give hope, O Lord, give hope,
And faith that "Love will win";
When all in Christ are one,
Thy Kingdom will come in.

Wilhelmina D. A. Stephens—

Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thorne St., Sewickley, Pa.

DECEMBER 1942 LONG NIGHT MOON 1942 GREAT SUNS

A MIGHTY MAN FALLEN

In the October issue of the Magazine you doubtless read the well-written account of the funeral of the Chief of the Wasco Indians, by Helen J. Noordewier, who is working in the Warm Springs' church.

Now we are writing to tell you of the passing of another Chieftain, head of the Warm Spring Indian tribe, "Big Frank Queahpama." The Indian name is "Red Grizzly Bear," but the lovable old chief certainly did not live down to his tribal name, for a more gentle and lovable disposition has seldom been seen in the North West than that of Chief Frank Queahpama. He was a mighty man —not on the warpath, but in the paths of peace and wisdom.

"Big Frank," as he was affectionately called by most of us, died at about 85 years of age at the Agency Hospital of some complicated illness. He had been well and active until two years ago, and even when weak and ill he came to the Church House as often as he could and his place in the corner of one of the rear pews was occupied constantly when in Simnasho.

The pastor always felt a dose of heart-warming had been given him as he received that hearty hand-clasp and saw that radiant smile. It was always easy to speak when "Big Frank" was present..

Chief Frank Queahpama came of an old line of chiefs and the one who preceded him was the one who helped the late Dr. Speer get out the lumber with which the present church was builded, fifty years ago.

He was a mighty man, because he stood for the worship of God in the midst of a godless age. He was mighty in the influence he had with his fellow tribesmen, and he was mighty in the way he stood for temperance and sobriety in the midst of an intemperate generation.

The funeral services were held at the Simnasho church. It was noteworthy in being the first funeral held here in the present pastorate, and for some time previously. The Chief had given directions about this before his death. Usually the Indians have gone direct from the house of mourning to the cemetery and there hold their rites. We trust that this wise innovation will set a precedent for future times. After all the church was set apart for this purpose as well as for the worship of God.

The Indians came to the funeral from far and near, from the Yakimas, from the Columbias and from the far-away Umatillas.

Mr. J. W. Elliott, the superintendent of the Agency, closed all the schools and offices and came bringing a floral tribute of beautiful white blossoms on a cross. One friend that everybody wanted to see, Mrs. W. A. Matthews was unable to come, but the large building was well filled with white and Indian friends.

Our good friend, Mr. Lawson, the school teacher, had gone into the hills and brought autumn leaves in great quantities with which he had decorated the church. Many others brought flowers, and the building was beautiful.

Rev. E. M. Machamer brought a quartette of young people from the Agency to the church and helped the service. The singers rendered by request three songs: "Jesus Is All The World To Me," "Jesus Lover Of My Soul," and "Nearer My God To Thee," songs surely of a Christian burial. In the pulpit were the three old Christian Elders of the Reservation Churches: Henry Styer, who

spoke, Elijah Miller and Robert Smith. The Missionary had the first part of the service at the grave side, after which a brief Indian ceremony was held.

Somehow we are wondering if God will use this momentous event to point the way of life to some of those who have grown careless in the tribe! Fervently we pray to God that he will raise up a leader who will follow in the footsteps along the trail of dear old Chief Frank. The Missionaries feel a deep personal loss in the passing of the Chief, for in the first days of our being here when we lost everything we had by fire in the burning of the house that had meant so much to the Indians for more than forty years, he had at that time come to us and expressed his deep sorrow at our loss. Since that he has proved a true friend in times of our own sorrows.

The Chief leaves his widow, four daughters and two sons and nine grandchildren. The prayers of the friends of our Mission are asked for this sorrowing family.

E. H. Carson.

MY LITTLE HOME

Last year I enjoyed living with the Machamers in the parsonage at Warm Springs, and I surely appreciate all that they did for me and their help in getting me started in this new field. But I was able to rent a small apartment recently, only two blocks from the church and parsonage, and it has been fun getting settled here in this little "house by the side of the road." It is literally that, as it stands at the fork of two roads, the one leading to the streets where most of the Agency people live, and the other to the village a short distance from here where most of the Indian families live. This is a very busy corner, and I feel that I am right in the thick of things as the Agency store and Post Office are next door and people are coming and going all the time.

This building was a small warehouse, which the owner has changed into two attractive small flats. The walls are of natural-colored Oregonian pine and are very attractive, I think. There are nice cupboards and just room for me to do some of the things that I will enjoy doing. The other flat is occupied by a nice young Indian couple with two little girls. My flat was not furnished so it was quite exciting to order the most necessary things from Montgomery Ward's. (Living as we do in a village, miles from anywhere, we do much of our shopping in this way and we surely appreciate the service Ward's perform and their unfailing courtesy.) Right now many things are not available here as formerly. If anyone who reads this and lives in the far West should have a davenport, day-bed or couch in good condi-

The New Mesquakie Church at Tama, Iowa.

tion to donate to the cause, I should be ever so happy to hear about it. Having one would make it possible for me to have an over-night guest. Also any toys, games, or puzzles that you would like to send us would help us to entertain little Indian guests.

Helen J. Noordewier.

THE MESQUAKIE CONGREGATION

May 17, 1942, is a memorable date at the little church at Tama for on that day the little, faithful group was organized as the Mesquakie United Presbyterian Church. The Church membership covenant was read in English and in Mesquakie and recorded in the Session's records in both languages; then members came forward and signed their names in the book. On May 31 another important step was taken when the commission met and Mr. Edward R. Davenport and Mr. Louis J. Mitchell were solemnly ordained to the office of ruling elders.

Just lately these two pictures came to the Secretary's hand and it is with pleasure that we show our readers the new Church and the elders of the Church. (Mr. George Young Bear is the Judge of the Indian Court of Tama and accompanied the Missionary and the elders to the Brookings Conference.)

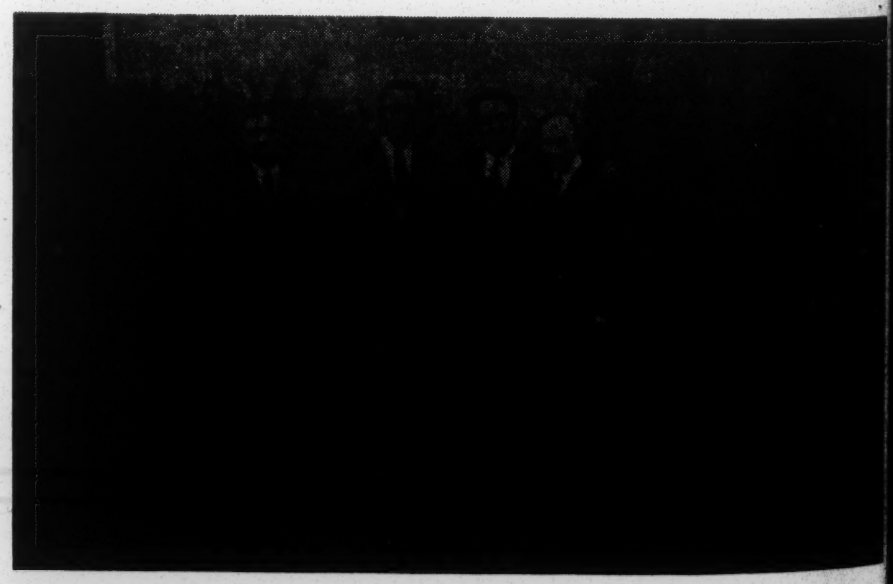
"HOME ON THE RANGE"

It often seems to us as if we were speaking to our Eastern friends from a distance across a wide valley of time and space. The war has begun to isolate and separate us more now, that communication has been curtailed, so that "far as East from West is distant" assumes a new meaning. However, we can always count on the Indians being "thar or tharabouts" and coming and going as they have always done. But the cars that dash past the Manse are becoming fewer and fewer. Frequently now we see stalled cars and the inevitable huddle of tire-menders and car-fixers on the road. What the younger ones will do when the rubber gives out, I do not know.

We know that the mail carrier will have more passengers and more stuff to bring from the store and many will have to double up in their driving. We believe that the church attendance will steadily improve; in fact with the opening of the day school, etc., this is already true.

We are getting down close to the Indian's inner nature and striving daily in our constant contacts to enforce the obligations of Christian faith and Christian life. It cannot be but that good results will come of it all. Above all we know the God of our fathers is our "Refuge."

E. H. Carson



Elders of the Mesquakie Church. Left to Right:—Mr. Louis Jones Mitchell, Mr. George Young Bear, Mr. Edward Davenport and Rev. F. C. Patterson.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

JANUARY

Miss Mary F. Lincoln, R.N....January 5
Miss Kate Spencer .....January 7
Miss Margaret Murdoch .....January 11
Miss Ruth A. Warnock.....January 14
Miss Ida Whiteside .....January 16
Miss Georga Wengert .....January 22
Miss Minnehaha Finney .....January 24
Miss Lillian McConnell .....January 28
Miss Addaline Brandon .....January 28
Miss Frances Turk, R.N.....January 28
Mrs. Mary K. Coventry.....January 30
Miss Evva P. Hartig, R.N.....January 31

THE SUDAN AND EGYPT

Our missionaries of The Sudan and Egypt have always been very interested in each other and have visited to some extent, but the exigencies of war bound them very close in association and the fellowship has evidently been delightful, judging from the letters received from the Egyptian missionaries. They have told of the gracious hospitality extended by their friends in The Sudan and their admiration of the fine work being done in all their stations.

Reactions from the other side have come to us in a letter just received from Miss Marguerite McClellan of the Girls' School in Khartum North. She had spent a happy vacation in Egypt and was about ready to return to her work when the decision was made that Americans should leave Egypt for The Sudan. Hence Miss McClellan and Miss Mary C. Thompson of the Tanta Girls' Boarding School started on immediately to make ready for their expected guests.

Miss McClellan's letter, written on September 23 and received on October 26, gives a fine picture of some of the activities carried on in The Sudan: "It was a sober group of girls that I faced in my last class this morning and Ellen Smith reported tears in the eyes of some of her pupils. They gave the impression of being 'let down' indeed.

"I felt let down myself. Four taxis had carried away to the train another group of our missionaries from Egypt. There was Miss Vincent, who had taught some of the High School English classes; Miss Liggitt, who had joyously led them in song twice a week; Miss Dwight, who had inspired both teachers and girls to efforts in drawing and had painted designs on the drinking cups of all the boarding pupils; Madame Hulschinsky, who had given the High School girls two happy hours a week in the pursuit of beauty and the transference of some of it to paper. Others had taught various Bible and English and Music classes to girls, and teachers had gone on before leaving an impress which will not be forgotten. A few are still with us—Mrs. Hoyman, busy day after day in schools and clubs with her temperance slides and object lessons; Miss Bessie Hogg, who is giving our advanced High School class two lessons a week in real English; her sister, Miss Rena, whose namesakes in The Sudan have been thrilled with her presence among us. We have heard of the hilarious celebrations of Miss Rena's birthday which have been held at Association time in Sidi Bishr from time to time. We would never have thought it possible that we would help her celebrate her seventy-fifth anniversary right in our own living room with friends from both Egypt and The Sudan gathered around as we did soon after she came.

"We have had three delightful months. I have mentioned the teaching help we have received. Many started in a week or two after they arrived to help in our teachers' institute, and others took on classes the

first week in August and taught right through until the day of their departure. They taught lessons to teachers and pupils which we have longed for but which had lacked the ability or time to prepare. They gave inspirational talks; they encouraged the churches. They helped with the menial duties about the house, for rather than bring in inefficient servants to hamper our freedom and take our time, we asked our guests to do many things for themselves which it would not have been necessary for them to do had they visited us in smaller numbers. Besides all this they helped with Red Cross work and in the canteens.

"Not long after our friends from Egypt arrived, an English friend said, 'How in the world do they ever get along: *Four* in a room, *One* bathroom for twenty-five ladies—don't they quarrel?' Perhaps our inquirer had the impression that many well-meaning individuals have — that single ladies find life hard and strenuous and unnatural, etc., etc.; and there is no use trying to disillusion such mistaken creatures. But we know that a big group can have a happy, a very happy time, even though it may not be the most restful. I could enlarge upon my impressions of our missionaries from Egypt —there are so many talented, cultured individuals among them, they are really outstanding.

"We are settling down to normal life now. We have used two of the cottages for the guests from Egypt and have therefore only twenty-six boarders. But they are such a choice group and are getting along so nicely that we are loath to bring in some of those whose entrance we postponed. Our enrollment is about as usual. You may wonder what we of the permanent staff have been doing while the 'refugees' worked but we seemed to keep busy without the slightest effort. Ellen Smith gave more time to her Arabic study. I had more time for supervision and feel that I know more about the classroom work than ever before. And Frances Turk, as general housekeeper upstairs, naturally was kept busy.

"This is the month of Ramadan, therefore the Bible Women are having their annual institute. The Presbyterial meets here this week end. I am glad that the missionaries from Egypt have gotten to see something of the work in the homes here. As I have oft repeated, to me it is the most remarkable work of its kind of which I know.

"The weather has been gratifyingly cool—even September, which is usually pretty bad, has been almost pleasant. Almost two months of school are over and the best months are still ahead of us. There were numerous nights in July and August when everyone took her bed and sought shelter from the rain or the wind or the sand, but we have been free from that even during September."

Miss Criswell, writing from Wad Medani in The Sudan, gave a very interesting account of some of her difficulties in travel. She had planned to spend her month's vacation in Palestine but when she reached Cairo the fall of Tobruk and then Mersa Matruh changed the plans. Miss Criswell started to The Sudan with a party of eighteen missionaries. At Assiut they found themselves with a great crowd of people. Their 76 pieces of baggage were piled in the aisles of the train and they had to sit on their suitcases for ten long hours. After a wait at Assuan they took a boat and later got another train on their long journey to Khartoum. There Dr. Shields and other missionaries met them and escorted them to different homes and to the School. Miss McIntyre had just returned from her vacation in the Belgian Congo and took the Misses Criswell Balleny, McMillan and Patterson to her home in Wad Medani. They were all full of thanksgiving for this haven of rest in Miss McIntyre's

comfortable cottage. She had been more than kind in looking after their needs. Her young workers were starting out on their daily rounds even though a considerable amount of opposition had been stirred up against them. Miss Criswell hoped to get back to Assiut by the middle of August as she felt she was needed to open school at Pressly Memorial Institute, but she did not get there until some time in September.

We are thankful to know that she and all our missionaries have returned to their work in Egypt. We hope and pray that they may be kept in safety, with no more of war's alarms.

Miss Evelyn McFarland of the Girls' College in Cairo had also expected to spend her vacation in Palestine but on June 30 the invasion seemed imminent so twenty-five of the workers hurriedly packed and started for The Sudan. They felt that Khartoum was the best place to await developments. Fortunately school had been closed for a few days but the last night before the exodus of the girls there were two alerts. This meant two long trips to shelter and back with forty sleepy girls. However, she and her co-workers were grateful to think how really peaceful their school year was, with long periods free from alarms and excursions. The enrollment in the College last year was the largest they ever had. Although they had to get along with a minimum of American teachers, they were greatly helped by alumnae and friends. Miss McFarland wrote from Khartum North of her pleasant experiences there and of her visit to Doleib Hill. She and all the missionaries were especially thankful that their friends in America held them constantly in their prayers.

ETHIOPIA

In the past months we have reported receiving several letters from our missionaries in Addis Ababa which came by Air Mail. On October 19 we received by ordinary mail a letter written by Mrs. Pollock on June 8 in which she told of conditions in a rather detailed way. She had referred to some of these in other letters but she emphasized especially the condition in which she found the hospital and the need of certain supplies. She had opened the clinic only a week before. She spoke also of how comfortable it was to be in a place of quiet after the turmoil and bombing of Egypt. She said: "It is difficult to realize that in the war-torn countries the people are still going to bed quite sure that they will be up at least once because of air raid warnings. In Egypt one was never sure of a peaceful night and now the silence of night is disturbed only by an occasional rifle shot, the howling of hyenas or the barking of dogs."

In describing conditions in the hospital, Mrs. Pollock wrote: "Such a state of confusion as obtained in the hospital when I came you could not imagine. It certainly looked as though the British had left in a hurry; things were strewn everywhere. It took me six weeks to get a semblance of order and even now I have not tackled the dirty linens that must be counted and washed. Ampoules, pills, dirty dressings, clean dressings, bandages, medicine in boxes, medicine in bottles were scattered on the floors and even in the basement. So many of the medicines are without labels and still others are Italian things that are unknown to me. So I have classified them and stored them in the cupboards against the time when we shall have a doctor. I am using the medicines I know, naturally. The Italians left about a dozen and a half two-ounce vials of 'Anti-Hysterical' medicine prepared after the formula of a monk in the sixteenth century and such is the efficacy of the stuff that they have not had to change the formula to this day. That is what the pamphlet around the vial said. It must be

great stuff!"

In listing things a doctor should take out with him, Mrs. Pollock spoke of the need of paint for the walls, which have become greatly discolored. She said: "It would be grand if some kind persons in the Church would donate enough paint to do the hospital over. Good paint just cannot be obtained here. . . . Laundry soap is very expensive too, and not very good."

There is a possibility that some of our missionaries may be able to go out to Ethiopia within a short time. Mr. Fred Russell, who served for a number of years in Ethiopia, has been appointed by the Board of Foreign Missions to go to Ethiopia as soon as accommodations can be secured. It is hoped that this may be very soon.

INDIA

India is still in the thought of the world today and we of the United Presbyterian Church still think and pray much for our missionaries and their work in the Punjab of Northern India. We are glad to know a little of conditions there as recounted by Mr. Merriam, General Secretary of the India Mission. In a letter written on September 28 he said: "You will be interested to know that our work is going along very well and that we look forward to our usual winter's work. Some economic effects have been felt but politically the Punjab has remained about as usual as it could during war times." The Mission was then looking forward eagerly to Annual Meeting which would start on October 15. This is always a time of refreshing and strengthening and a time they greatly enjoy.

Miss Bennett is still far from well but seems to have made some slight progress. Miss Kathryn Beattie has had a very discouraging summer. She was in the hospital for weeks and will probably return to America as soon as she is able to travel and satisfactory arrangements can be made for her journey.

Dr. Hunsberger had undergone an operation at Ludhiana but was reported to be getting along all right. It is possible that she may have to spend some time out of the country for she was not in good physical condition before the operation and recovery in India is always long and difficult.

In a letter of August 27 Miss Margaret Ballantyne, now located in Sheikhupura, wrote: 'Six weeks ago I am sure our Mission was the happiest one in the world when the cable came telling of the safe arrival of our folks in New York, since no ship ever had more prayers follow it. Now the various missionaries closest to the ones who went home are just beginning to get their letters by air mail from America telling about the voyage."

The Fosters are happy over their new little daughter, Elizabeth Anne. The Christy twins have gained a great deal this summer and are looking sturdy now; they are such pets of everyone.

John Samuel (the son of Mrs. Mary Samuel who visited in America quite a few years ago and attended our WGMS) who assisted Dr. Bergsma in Taxila Hospital, had a breakdown some months ago. His operation was apparently very successful and the doctors feel he is headed toward complete recovery. This occasions general rejoicing for he is a wonderfully useful Christian doctor.

Mrs. Vroon and the baby were ill for a time but have recovered. Dr. Vroon attended the Calcutta School of Tropical Medicines during the late summer and early fall preparatory to taking up work in the Memorial Hospital, Sialkot.

The Harknesses have had a pretty hard summer but seem to have come through all right. We hope and pray that those who were ill may soon be restored to full health and strength.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

SCHOOL GIRLS IN AN INDIAN VILLAGE

By MISS EMMA DEAN ANDERSON

When we feel discouraged over the slow progress we are making in any occupation or undertaking it helps to stop and look back and see how far we have come. As I can look back a long way in the work of caring for the girls of our villages in India, I am going to tell you something of the conditions years ago, then you can see how far we have come.

In the beginning of 1883 I began my work in India. I had charge of the small schools. The girls came from city and village. I had not been long in the work until I realized that radical changes would have to be made.

At that time all the teachers were men, and not only that, but non-Christian men, of advanced age; men who were acceptable to the people because they were religious teachers; men without any training in the art of teaching. As boys they had learned to "read, write and cipher" a little at their religious center where they went to worship.

Girls of any social standing were not permitted to go out alone on the streets. In order to get girls to come to school, old and respected women had to be employed to go into the home, get the girl and take her to school and when school closed to conduct the girl back to her home.

A suitable, secluded, roomy mission building was available, and after several weeks of thoughtful, prayerful consideration, one day I stepped out on a great adventure. I told my teachers that from tomorrow all the girls of our ten schools were to be gathered into one building. The men shook their heads and said, "Lady, this cannot be done. It is not the custom of our country for people of different religions to gather together in the same building. Our schools will be broken up." I replied: "It can be done, and will be done."

Next morning I went to the new place. All the teachers were there, looking very displeased and downhearted. Every once in awhile the old women "callers" would come and announce that the girls would not come. I sat quietly all day. I went the second day and waited; not a girl came. The third day no one. I realized my employees were not trying to cooperate with me; they did not want the new plan to succeed. They knew that under the new order they would have to work much harder than before.

At the end of the third day of idleness I said to the men: "You and I have been idle now for three days and that is as long as I am going to be idle. If by tomorrow our girls are not here, I am going into the homes and teach my girls, and you men can look for another job." Next morning I had a full school and everything went along very well.

For some time I let each teacher have his own girls. Then one day at the close of school I gave the girls a talk on school life in America, telling how the girls of each grade sat together in the same class. I showed them the advantage to be gained, and asked them if they would like to have their classes arranged that way. They very willingly made the change.

A few months passed and the Director of Education of our Province (an Englishman) came to visit our schools. He was very pleased at what he saw, and said to me: "Miss Anderson, this is wonderful! How did you accomplish it? This is the only school in my territory where I

have found girls of different religions reciting in the same class. Would you be willing to take up educational work under the Government?" I thanked him, but said: "I want to remain a missionary."

Time went on. My heart was not satisfied. I was so thankful for the almost two hundred girls I had who were so lovable and bright and so interested in their studies, but I wanted the little "untouchable" girls of our city and village to have like opportunity to learn. So I opened a school in a building near by. I knew no man of caste would be willing to teach in this school even if given a good salary. I had a fine Christian woman who had helped me in the Bible work of the school. I felt I could take her work there myself and place her in charge of the new school. She did fine work.

Some weeks passed. I wanted to see how my little untouchable girls were getting along and spent several hours with them.

By this time the caste girls and I had become great friends. They sat on a matting on the floor, I on a low stool in their midst. When I would begin the lesson they would be a distance away, but gradually they would slip up a little closer to me, vying with one another, I know, to see who would be closest to me.

One day I went to the other school to visit with the untouchable girls. When I came back to the main school, my girls fled from me as if I were a snake. I said: "What do you mean, girls? Come and have your lesson." But not one of them moved from her place. Then it dawned on me why they would not come near me, and I felt so badly that I began to weep. That melted the hearts of my girls and they gathered around me and said: "Oh teacher, do not cry; we will sit beside you as before, and when we are going home from school we shall stop at the river and bathe and wash our clothes." That was not very complimentary to me, but love had found a way by which they could still sit near their teacher, even if she did come in contact with the "untouchables." I never had any more trouble.

I am so glad I can tell you that from the beginning of our work among the girls of India souls have been saved. I have in mind a dear bright-eyed girl from among the very poor and humble of her village, who had never heard of Christ until she came to school but who learned to love him so much that she gave up her home and people that she might profess her faith and love for him.

In those early days we had but one boarding school with twenty-eight girls. These were orphans who had been given to our Mission. I know of only two day schools at that time. Now we have four boarding schools filled with girls, very largely village girls. We have a normal school where our girls are being trained. The non-Christian teacher has had to seek work elsewhere, unless it might be that he is sometimes called to teach Arabic, Sanscrit or some other language foreign to our Punjabi Christian teachers.

I heard a beautiful story the other day. After much persuasion a father sent his girl to school. She had made fine progress in every way. Vacation time came and the girl went to her village home and put into practice many things she had learned in school. At family worship she read God's Word, as her father could not read. When she was again in school, the father came one day and asked to be shown the school where his daughter had learned so much. He was taken to the schoolroom, saw the girls at work, to the Assembly Hall

where the girls met for prayers, to the different cottages, where each group of fifteen or more girls live as a family, sharing in every department of their family work and life. When he had made the round and had come back to the office of the superintendent he said: "Let us pray," and he offered a beautiful prayer of praise and thanksgivng for what was being done for his girl and others. Then he prayed God to bless the people of America for what they had done and were doing for the girls of India in providing such a school.

The village girl who has dedicated her life to Christ can and does exert a great influence in her village. For example one day when I was in charge of Gurdaspur Home for Women, a bright young woman who had given up all for Christ, came to me for training and protection. When I asked her where she had heard about Christ she said: "A little school girl from the untouchables told me how Jesus had died for me, and that He alone could save me." Today that girl is unknown but the woman she led to Christ was educated and became a trained nurse. She is now the Health Visitor and Instructor in connection with a medical college and talks to many about her Christ, faithfully witnessing for Him.

Think, dear reader, of the advancement that our dear Punjabi women and girls have made and praise God that today multitudes of our girls from the villages are being trained in our schools and are taking their places among the leaders in the Church of Christ.

As missionaries we thank our Juniors and their faithful leaders for the great share they have had, and are having, in this work. You are in a very vital way advancing the cause of Christ and assisting in building up the Church of India.

A MESSAGE FROM THE FIELD SECRETARY

(Continued from Page 237)

with all their heart and with all their soul in the land of their enemies . . . and pray unto thee . . . then hear thou their prayer and their supplication in heaven, thy dwelling-place, and maintain their cause and forgive thy people who have sinned against thee and all their transgressions wherein they have transgressed against thee; and *give them compassion before those who carried them captive that they may have compassion on them.* . . . O Lord Jehovah."

We are to take words and come to our God. And what better words than these—confession of sin, individual, personal sin, as well as sins of the Church and country. First then, prayer for the neighbor that sins; for the arid places (and hearts) where there is no rain. There are many lands where there is famine and plague and pestilence. There are cities besieged; there are many foreigners in our land—many who do not know the great name and the mighty hand and the outstretched arm of our God. What an opportunity He has given us, through the forty plus nationalities in our country to make all the people of the earth know His Name and fear Him!

What better words can we use to pray for those who go out to battle against the enemies—treacherous, vindictive, powerful! What better for our boys in camp and for those in concentration camps in far countries? Let us pray.

Temperance and Reform Department

By MRS. G. VIRGIL HUTCHISON, Secretary, Avella, Pa.

WE ARE AT WAR

(Extracts from an address by Dr. George Barton Cutten before the Northern Baptist Convention. The complete address was introduced into the Congressional Record by the Hon. Arthur Capper of Kansas).

We are at war. Alcohol and war do not mix any better than alcohol and gasoline. The fundamental strategy seems to be for us to drink our way to victory. Is this to be more successful than the strategy of 1932 to drink our way to sobriety?

Barrooms, taverns, beer halls are not fitting schools for soldiers who have a world war on their hands, and Army officials who think otherwise should reassign the thinking to competent heads. The American Business Men's Research Foundation stated; "Beverage alcohol has played an amazing part in undermining and ultimately bringing about the defeat of practically every nation that has lost the crucial decision on the field of battle. Liquor has defeated more men, more armies, more nations than any other cause." All the great nations now at war, with the single exception of our own, have made drastic regulations for the curtailment of the use of beverage alcohol. Every large industry in this country has been curtailed except the liquor industry.

Health: One medical authority in this country lists our five most serious health problems as: alcohol, tuberculosis, venereal disease, cancer, and heart trouble—and he places alcohol first. One-third of insurable men and women who are condemned as unsafe risks for insurance, are rejected because of drink. Alcohol is a serious problem in its own right. Tuberculosis is made more dangerous by the use of alcohol and some physicians say that 90 per cent of venereal infections are contracted when under the influence of alcohol. The New York State Liquor Authority has said: "The more alcohol, the more syphilis." Mental diseases, due to alcoholism, are steadily increasing.

Money: The liquor traffic is one of the most serious financial problems. Yearly $5,000,000,000—twice as much as we spend for education—is spent for liquor. We need money to win the war but we permit this waste which contributes only to inefficiency, degeneration and destruction.

Morale: President Roosevelt said: "Defense means more than fighting. It means morale, civilian as well as military." Hitler's youth are forbidden to drink; Japan decreased manufacture of alcoholic beverages 50 per cent. But Germany makes alcohol available to the captive nations it wishes to destroy. The morale which comes out of a bottle is not the morale to put into a battle. No officer ever gave a wrong command because he was sober.

The District of Columbia drinks four times as much spirits per person as the Nation as a whole. Let us insist that our Representatives represent us and not the liquor interests, and that Government control of liquor means the control of the liquor interests by Congress and not the control of Congress by the liquor interests.

(Space forbids our printing the complete speech but we shall be glad to mail you a copy of it *free*. Just send a postal card to the Temperance and Reform Department of the W.G.M.S.)

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

FOR DECEMBER, JANUARY, FEBRUARY PROGRAMS

STUDY BOOKS:

On This Foundation—Adults and Young People—Rycroft, Cloth $1.00; Paper 60c.

Discussion and Program Suggestions for same—Taylor and Carr—Paper, 25c.

Rim of the Caribbean—Seniors—Morgan—Cloth $1.00; Paper 60c.

The Traded Twins—Junior High Groups—McLean—Cloth $1.00; Paper 60c.

Pedro Opens the Gate—Paper, 50c. (Expanded Leader's Guide).

Up and Down South America—Older primary and junior—Halladay—Cloth $1.00; Paper 60c.

Junior Teacher's Guide for same, Criley—Paper 25c.

Little South Americans—Younger Primary—Millen—Paper 50c.

Primary Teacher's Guide for same—Hoke—25c.

SUPPLEMENTARY MATERIAL:

The Outlook Pamphlet Series on Latin America. Five pamphlets, each dealing with one country or region, illustrated with graphs and maps, as follows: *Outlook in the West Indies, Outlook in Mexico, Outlook in Brazil, Outlook in River Plate Region, Outlook in Western Republics.* 25c each; entire series $1.25.

Survey Graphic for March 1941, 50c.

With the Bible in Latin America Today, 10c.

Christ of the Andes, 15c.

Tales From Latin America—Stories and Pictures—Paper 50c.

Focus on Latin America—Stories and Pictures—Paper 25c.

Fun and Festival From the Other Americas, 25c.

MAPS:

Latin American Wall Map, 23 by 30 inches. In four colors. 25c.

Picture Maps; South America, Caribbean Islands, Mexico—three separate, decorative maps, 30 by 50 inches, to be colored. Each map 50c.

NOTE—November Magazine listed these maps at 20c. Price is 50c.

Latin American Outline Map.

Large size 28 x 32 inches, 25c each.

Small size 11 x 14 inches, 25c per dozen.

Picture Sheets: Caribbean Islands, Latin American Neighbors. Folders of pictures suitable for notebooks and posters. Limited Quantity, 10c each.

THE WORLD DAY OF PRAYER
MARCH 12, 1943

Theme: *"Father, I pray that they may all be one."*

Worship Program, Adults and Young People, 2c each, $2.00 per 100.

The Call to Prayer, free (in limited Quantities).

Poster, 17 x 22, 5c each.

Handbook for Leaders, 10c each. Send orders early.

This will have suggestions for a variety of programs including those for children's meetings.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921—Sialkot City
Miss Helen Artman, 1920—Sheikhupura
Miss Margaret E. Ballantyne, 1941—Sheikhupura
Miss Kathryn Beattie, 1920—Lyallpur
Miss Minnie Beatty, 1912—Abbottabad
Miss Hazel Bennett, 1908—Gujranwala
Miss R. Jean Black, 1921—Sialkot City
Miss Lois Boyd, 1918—Sangla Hill
Miss N. Addaline Brandon, 1931—Sargodha
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Marjorie Faught, R.N., 1933—Taxila
Miss Betsy Fleming, 1913—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Eva M. Hewitt, 1930—Campbellpur
Miss Alice G. Hill, 1938—Lyallpur
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Mary Kyle, 1904—Badomali
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Laura R. MacLachlan, 1933—Badomali
Miss Elizabeth F. McConnell, R.N., 1931—Jhelum
Miss Evelyn M. McKelvey, R.N., 1938—Sialkot
Miss Margaret Murdoch, 1924—Sangla Hill
Miss Ruth M. Nichol, 1933—Sialkot City
Miss Marion T. Peterson, 1930—Rawalpindi
Miss Willa M. Ramsey, 1921—Pathankot
Miss Laura Reynolds, 1924—Sangla Hill
Miss Vivian Trimble, 1921—Panthankot
Miss Helen V. Weede, 1928—Zarfarwal
Miss Dora B. Whitely, 1911—Pasrur

HONORARY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884
1435 Shepherd St., N.W., Washington, D. C.

NOW IN THIS COUNTRY

Miss Lois M. Buchanan, 1910
334 N. Rutan St., Wichita, Kan.
Miss Marie Cash, 1926—R. D. 5, Lebanon, Ind.
Miss Margaret Fehlman, 1913
7929 Loomis Blvd., Chicago, Ill.
Miss Evva P. Hartig, R.N., 1924
57 Broadway, Frostburg, Md.
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Flora Jameson, 1903
84 Bonvue, N. S., Pittsburgh, Pa.
Miss Olive Laing, 1912—Mechanicstown, O.
Miss Sarah Jane Lamont, 1928
440 W. Cayuga St., Philadelphia, Pa.
Miss Mary Frances Lincoln, R.N., 1920
1502 Penn Ave., Wichita, Kans.
Miss Lillian A. McConnell, 1902
205 East Broadway, Girard, Ohio
Miss Louise Scott, 1916
609 Summer Ave., Newark, N. J.
Miss E. Marjorie McCrory, 1936
835 W. 246th St., Riverdale, New York City
Miss Kate E. Spencer, 1918—R. D. 8, Xenia, Ill.
Miss Ruth A. Warnock, 1913, 1936
915 East 8th St., Wellington, Kans.
Miss Georga Wengert, 1920—Blue Mound, Kans.

RETIRED (from India)

Miss Emma Dean Anderson, 1881
231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1898—Pattersonville, N. Y.
Miss Mary E. Logan, 1891
325 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879
Greenwood, Jackson Co., Mo.

RETIRED (from Egypt)

Miss Rena L. Hogg, 1899—Assiut
Miss Ella M. Barnes, 1911
926 E. 1st St., Monmouth, Ill.
Miss Minnehaha Finney, 1894
121 North 7th St., Sterling, Kans.
Miss E. Roxy Martin, 1901
9525 Bustleton Ave., Bustleton, Philadelphia, Pa.

EGYPT

Miss Margaret A. Bell, 1901—Fayoum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Miss Anna B. Criswell, 1905—Assiut
Mrs. Ada A. Dunlap, 1926—Fayoum
Miss Lucia Dwight, 1919—Beni-Suef
Miss Davida Finney, 1915—Cairo
Miss Elsie French, 1909—Cairo
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Cairo
Miss A. Constance Harper, 1937—Beeba
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss Evelyn McFarland, 1919—Cairo
Miss E. McKibben, R.N., 1924—Tanta
Miss Mabel McMichael, 1937—Tanta
Miss Carol E. McMillan, 1906—Beni Suef
Miss Sarah B. Meloy, 1923—Cairo
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Cairo
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Miss Martha A. Roy, 1933—Luxor
Miss Edna B. Sherriff, 1920—Assiut
Miss Nellie C. Smith, 1911—Cairo
Miss Mary M. Stevenson, 1939—Cairo
Miss Mary C. Thompson, 1939—Tanta
Miss Helen M. Walker, 1930—Assiut
Miss Ethel L. Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913—Luxor
Miss Ruth A. Work, 1904—Assiut
Mrs. Margaret J. Work, 1939—Cairo, Egypt
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

Miss Leota Cabeen, 1909
1214 Fifth Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1918—Americus, Kans.
Miss Mary F. Dawson, 1922
112 North 5th Ave., Yakima, Wash.
Miss Alta G. French, 1925—Goldfield, Iowa
Miss Martha Glass, 1922—Monmouth, Ill.
Miss Alfretta M. Hammond, 1904
State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926
235 East 49th St., New York, N. Y.
Miss Dora B. Mason, 1918—Barberton, O.
Miss Lillian McClelland, 1923
324 N. Fifth St., Phoenix, Ariz.
Miss Marie F. Tait, 1925—R. D. 5, Mercer, Pa.
Miss Mary L. Thompson, 1917—Tarkio, Mo.
Miss Laura B. Walker, 1904
1109 McClure St., Munhall, Pa.
Miss Esther W. Wilson, 1919
Box 22, W. Bridgewater, Pa.
Miss Margaret A. Work, 1924
University of Southern Calif., Los Angeles, Calif.

THE SUDAN

Miss Mary E. Coie, 1919—Omdurman
Miss Una Coie, 1918—Khartum North
Miss Mary V. Ewing, R.N., 1939—Doleib Hill
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Ellen P. Smith, 1938—Khartum North
Miss C. Blanche Soule, R. N. 1938—Nasir
Miss Frances Turk, R.N., 1921—Khartum North

A LITTLE TIME APART

The Walk to Emmaus—Plockhorst

Anno Domini 1943

Another year of our Lord—
And hate and envy still slay;
Yet out of all fevered hate
Shall man learn mercy's way.

Another year of our Lord—
And suffering and tears still are rife;
Yet forth from all pain and tears
Shall man rise to nobler life.

Another year of our Lord—
And fear and unrest still increase;
Yet out from that seething unrest
Shall man arrive at peace.

(Mrs. C. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.

Courtesy Pan American Union and Survey Graphic

STATUE OF GEORGE WASHINGTON, The Liberator, which stands in Buenos Aires. It is indicative of the ideal of liberty shared by our Republic. In New York stands a statue of Simon Bolivar, El Liberator, which symbolizes the friendliness of the United States to all the sister Republics.